

Evangelium Armatum:
OR, THE *4106 h 7*
Scripture Abus'd.

Being a short Collection of several
DOCTRINES and POSITIONS
DESTRUCTIVE to Our
GOVERNMENT,
BOTH
Civil and Ecclesiastical.

Preached and Vented in the late Unhappy Times,
by the known Leaders and Abettors of the
pretended REFORMATION.

Also, the Papists and Hobbists like Pernicious
P R I N C I P L E S.

The Second Edition.

L O N D O N:

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The Preface to the Reader.

AT this notable Season and great Crisis both of Church and State, in which Parties are so high, Factions so restless, and Discontents so general, I know none so likely a means to re-settle and confirm our shaking Fabrick, as to disabuse the People, and to redeem their Understandings from a Captivity to those Guides, who have Preached and Lectured them into these miseries and confusions. I have observed, though it be true Piety alone that must save men, yet it is the shew and pretence of Piety that governs them. A maxim so verified by the late transactions among us, that the great Basis and ground-work of all the Villany that has been acted upon the Stage of these miserable Kingdoms, has been to beget and fix in the People this belief, that the great Design drove on by the Actors of it, was the advancement of the purity of Religion, and the power of Godliness. So that the People were brought at length to digest Civil War, the cutting of Throats, wresting away Estates, and the Murder and Banishment of Princes, so long as all this was called Reformation. But since it is not imaginable, how men could quit the first infusions of honest Education, and debauch the known principles of Nature and Religion, so as not at first to tremble and start at these Villanies, it follows that they must needs have been insensibly wrought up to them by some predominant persuasion, that by degrees lessened, and at length totally subdued those preconceived Dictates of Nature and Religion to a compliance with such Practices: And this was no other than a blind and furious

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furious opinion of the extraordinary Piety of those Teachers who pretending more intimate acquaintance with God, and immediate possession by his Spirit, as Plenipotentiary Commissioners, and Embassadors from Almighty God, animated the People to the late Rebellion. And still they endeavour to captivate their pity, by a bold and impudent insinuation of these two things, That they are the People of God, and That they are persecuted. For Experience shews, that the Opinion of Persecution naturally moves men to Pity, and Pity presently turns into Love, and whom men love, they are easily brought to defend. But I doubt not to any unprejudiced Reader, so to divest them of these pretences, and stripping them of their Sheeps cloathing, to represent them as naked as Truth, and as deformed as Error and Seduction. For the first of these, Their being the People of God. I demand whether true Piety is consistent with the known abetment of Principles and Practices directly contrary to the Law of Nature and the Word of God; and then whether the Preaching, taking up Arms, and raising a War against our lawful Prince, be not a sin deeply dyed with both these Qualifications. That the latter of these is undeniable, and the former justly chargeable upon them, let the ensuing System of Principles speak; which they vented from the Pulpit, and their Auditors Commented upon by all the hideous Massacres since acted by them in the strength of those Doctrines and Assertions. I say, let men impartially read them over and see, Whether that Religion can be called Pure, that is so far from Peaceable. And for a further Test of their Piety, I demand whether an Oath be not the most sacred and dreadful Obligation that can be fastned upon the Conscience of man; and whether their Oath of Allegiance were not such an one? Upon which Concessions, I demand further, what strain of Piety could warrant these Ministers to send their Congregations (as the chief of them did) with full discharge from the bonds of that Oath,

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Oath, to wage War against their King? What Prerogative in Religion could Authorize them to obtrude an Oath, and Covenant contradictory to their former Oaths; upon those Consciences that groaned with Horror and Reluctancy under the sense of their former Obligations? Till they can here either deny the matter of Fact, which has been writ in Characters of Blood, legible to all the World; or can Reconcile these matters of Fact to Christianity, I demand of them in the presence of God and Man, what account they will give before the Great Tribunal of God, for having with so much Solemnity of Prayer, Shew of Piety, and Profession of Zeal, deceived the People into these execrable Practices, enough to stink the Protestant Name out of the World, and what excuse the clear light of Reason, and of the Word, can leave to those who resigned themselves up to be deceived by them? But as the Conscience being once broken up, easily lies open to any after Breach; so they having deflowered it with the first Perjury of the Covenant, stuck not much at the Engagement, a Promise as contradictory to the Covenant, as the Covenant it self had been to their Oaths of Allegiance and Canonical Obedience: And lastly, their Recognizing and doing Homag to Cromwel, who had settled himself with the Power, though not the Title of King, and with an House of Lords, seem'd no less to throw off, and contradict their Engagement. We see here the compass of their Religious swallow, all Oaths could down with them, but none hold them; out of all which they could with the greatest facility find a way to creep forth, and interpret away the Obligation of an Oath, as easily as if it were an Act of Parliament. But the only thing these thorough piced Swearers at length stick at, is the Subscription lately required by Law, made and enacted by Parliament, and confirmed by the Royal Assent, that is, by all the Legislative Power this Nation owns. This they cannot subscribe to: why? because they cannot renounce an Oath imposed by part of a Re-
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bel Parliament, without and against the Royal Assent, and by which they swore off all former lawful Oaths, binding themselves to Prosecute that Rebellious War. This they will not, they cannot renounce, and therefore desire only for a while to be dispenced with, and Indulged, till they come to be in a capacity once more to put it in Execution. How far Persons owning such an Obligation, and venting such Maxims and Doctrines as are here faithfully and truly represented out of their Printed Sermons, are like to advance, or perhaps at all to comport with, the Peace of the Kingdom, is left to the serious consideration of those, with whom the preservation of that Peace is entrusted, and whose Prudence being alarm'd with such Spiritual Fire-Balls, will (we hope) begin to look about, and to distinguish between Conscience and Contempt. If any should now plead their being instrumental to the Reduction of His Majesty, for their vindication from the charge of these assertions, too notorious to be denied, and too impious to be defended; though I could answer, that I am not at all beholding to a Chyrurgeon to set that Leg which he himself first put out of joynt: Yet I desire them to remember, that they never attempted the Restauration of His Majesty, till they were visibly in the very jaws of the Fanatics, who were then seizing upon their Tythes and Churches, the last morsel of the Spiritual Revenue; so that it is shrewdly to be suspected, that, had not the Tythe-pig cry'd louder in their ears, than either their Conscience or the Word of God, they had never been awakened to attempt that, which (since it has been effected) so many of them have not obscurely repented of. And so much may suffice to answer their Pretences to Pietty, and the power of Godliness, To their next Plea, That they are now Persecuted, I shall only make this reply; That I desire the world to take notice, that those persons, who turned almost all out of their Livings, that adhered to their Lawful Soveraign;

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Sovereign; who sent such, with their Wives and Families, begging, as durst not deflower their Consciences with down-right Perjury, and having sworn Canonical Obedience to the most Reformed Church in the world, durst not, by a contrary Oath, swear and endeavour its Extirpation. Those also who procured that Murdering Order from a Bloudy Tyrant and Usurper, that every Episcopal Divine should not only be incapable of a Benefice, but also to exercise any Act of his Ministerial Function, as Preaching, Baptizing, or the like; nor yet suffered to get some little Subsistence by teaching School; No, nor (lastly) to live in any Gentleman's House, who, out of Pity, might take him in, to keep him from Starving. All which are such unheard-of Instances of Barbarous Tyranny, that the Spight of the Heathen Neroes, Dioclesians, Julians (all circumstances considered) was much inferiour to them. Now, I say, I desire the world to take notice, that those who were partly the Authors, partly the Procurers, of these hideous, remorseless Actions, are those poor, gentle, suffering Lambs of Christ, that now bleat out Persecution. Having thus answered their Plea, or rather their Noise, I shall, in a word or two, give an account of the following Book. It presents us first with a short Collection of the Sayings and Doctrines of the great Leaders and Abettors of the Presbyterian Reformation, of their Pious and Peaceable Maxims, which, like Razors set with Oyl, cut the Throat of Majesty with so keen a smoothness: and then, to bring up the Rear of this Spiritual Brigade, and withal, to shew further, that our Cause is so united to that of the Crown, that the same who Malign One, strike as boldly at the Other; I have thought fit to bring the Papists and the Hobbians upon the same Stage, as vending Doctrines no less pernicious to the Civil, than to the Ecclesiastical State. For a Testimony of which, I have here given a Taste of both: Of the first, out of Mr. White: Of the second, out of the Author of the Leviathan, and great Pro-
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pagator of the Kingdom of Darknes. I selected the Writings of Mr. White, as being the most compendious and effectual way of Probation. For if he who writes, and pretendr Enmity against the Jesuits, for being Disturbers of States and Kingdoms, and Underminers of the Prerogative of Kings; and so by this, catches at the Reputation of being moderate. I say, if this person shall yet be found a Pestilent Assertor of such Maxims as eat out the Rights and Titles of Lawful Princes, then let men take an estimate of their known Treasons, and King-killing-Doctrines, from the Poyson and Virulence of their very moderation. And therefore I earnestly entreat the Reader diligently to peruse that Paragraph that exhibits to him the Collection of Mr. White's Psinciples. I have this now in the last place to add, that the Reader must not here expect a full rehearsal of these mens Doctrines, but only a Taste or Specimen. He that can endure the raking of Dunghils longer than I can, let him have recourse to their Writings; let him lanch out into the Ocean of Presbyterian Pamphlets and Sermons; an Ocean in which the Papists may see the face of their Disloyal Doctrines, as in a Glass; and in which the Leviathan himself may sport and take his Pastime.

There seems to be a more than ordinary significance in that Saying of the Prophet, that Rebellion is as the sin of Witchcraft; and that, as I conceive, not only for its equal Malignity, but also for its peculiar Analogy and Cognation; For if we reflect upon the late Instances of it amongst our selves, we shall find, that the People could never be brought to Rebel, till their Preachers had first Bewitched them. But I hope they will be so far Unbewitched, as to read this Collection, with their Farewell-Sermons lately Printed together, and exposed to Sale with so much Ostentation; Of which I shall say this, that they may very properly be called Fare-well-Sermons, since experience is like to manifest, that their Congregations never fared so well, as when such Seducers Preach'd their Last.

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THE Lords and Commons are as the Maſter of the Houſe
2. The Parliament whom the people chuſe, are the
great and only Conſervators of the peoples Liberties.

p. 38. They are the Chief Magiſtrate, *Cuſtodes & vindic-
ces utriusque tabula* p. 37. for they are the Miniſters of God for good,
and revengers to execute wrath upon him that does evil, *Rom. 13. 4.*
(which being by *St. Paul* expreſly ſpoken of the higheſt Powers, he ap-
plies to that part of the two Houſes that ſate at *Weſtmiſter*, without, nay,
againſt the King's Command.)

p. 9. That all thoſe that fought under the King's Banner, againſt his
Parliament, fought themſelves into ſlavery, and did endeavor by all bloo-
dy and treacherous ways to ſubvert Religion and Liberties.

p. 12. That the King, that ſhould have been a head of Gold, was an
Iron head to cruſh its own body in pieces.

p. 18. Thoſe that made their peace with him at *Oxford* (by returning
to their Loyalty) were *Judaſſes of England*, and it were juſt with God
to give them their portion with *Judas*.

p. 13. Thoſe that engaged in this Cauſe, and in the Covenant (which
was an oath for their goods,) were unjuſtly charged with Rebellion.

p. 38. That it was God's Cauſe and it ſhall prevail at laſt.

p. 29. That it is commendable to fight for Peace and Reformation, a-
gainſt the King's command.

Theſe are Mr. Calamie's Doctrines, in his Sermon preached before the
Lords, Dec. 25. 1644. printed by *Chriſtopher Meredith*, by his own ap-
pointment; directly contrary to *St. Peter*, who tells us, that *the King is
the Supreme*, and not any one, or two Houſes of Parliament without him;
contrary to *St. Paul*, who tells us, that whoſoever (ſeverally, or conjunct-
ly) ſhall reſiſt, much more that ſhall fight againſt this higheſt Power,
reſiſt the Ordinance of God, and ſhall receive damnation; and contrary
to our Oath of Allegiance, wherein we acknowledge the King, to be the
only *Supreme Governor* of this Nation.

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Mr. Jen-

*Mr. Jenkins's Theses out of his humble Petition, when
he was Prisoner: Printed Octob. 15. 1651.*

1. **T**hat the Parliament of the Commonwealth of *England*, without the King, 1651. were the Supreme Authority of this Nation.
2. That God's providences (that is, his permission of events and success) are antecedent declarations of his good will and approbation
3. That the Providences of God as evidently appeared in removing the King, and then investing their Honors with the Government of this Nation, as ever they appeared in the taking away, or bestowing of any Government in any History of any Age of the World.
4. That a refusal to be subject to this Authority, under the pretence of upholding the Title of any one upon Earth, is a refusal to acquiesce in the wise and righteous pleasure of God, such an opposing of the Government set up by the Sovereign Lord of Heaven and Earth, as none can have peace, either in acting or suffering for.
5. That it is our duty to yield to this Authority all active and cheerful obedience in the Lord, even for Conscience sake.

*Mr. Marshall's Sermon on Psal. 102. v. 16, 17, March
26. 1645.*

- P. 39. 1. **T**hose in Authority, in things of this life, have command, and may act *ad modum imperii*; In matters of Religion, all their power is *ad modum ministerii*, they must not dispose of the affairs of the Church, but at the direction of the Word only.
2. They are limited to the *Word*, and men under their Authority, must, before they obey their orders, examine them by the *Word*, and find them both lawful and expedient in their use for edification.
- p. 41. 3. As *Josiah* put to Death those that followed *Baal*, so may the Parliament those that will not return to the Lord, and leave Antichristianism.
- p. 45. That Antichristianism that was sworn in the Covenant to be rooted out (was the established Government in the Church.)

Mr. Ed-

Mr. Edmund Calamie's Speech at Guild-Hall, October the sixth, 1643.

Gentlemen,

YOU have heard a worthy Gentleman of the House of Commons it is desired by this grave and Reverend Assembly of Ministers, that three of the Ministers of this Assembly should likewise speak unto you concerning this great business: and notwithstanding my indisposition of body, being required by them, though that Gentleman of the House of Commons hath spoken so abundantly to the purpose, yet notwithstanding I am here come to speak something, the rather to declare my willingness to appear in this Cause, that is every way so just, and every way so honest, and so good, that I may truly say, as the Martyr did, that if I had as many lives, as I have hairs on my head, I would be willing to sacrifice all these lives in this Cause; You know the story of *Cresus*, that though he never spake in his life, yet when he saw his Father ready to be killed, it untied the strings of his tongue, and then he cried out, that they would not kill his Father; you are not ignorant that *England* and *Ireland* lye a dying, and though I never appeared in this place, yet I bless God that hath given me that health, this day, to speak something in this Cause, for the reviving of the dying condition of *England* and *Ireland*; It is such a Cause as is able to make a very Infant eloquent, and a dumb man to speak that never spake in all his life; The matter I am desired to speak to, is, concerning the Contribution, to persuade you to be liberal towards the bringing in of the *Scotts*, to help us in this our great necessity; The truth is, it is a great shame that *England* should stand in need of another Nation, to help it to preserve its Religion and Liberties: That *England*, that hath been enriched with the Gospel of Peace, and the peace of the Gospel for so many years; that *England*, that hath been blessed with so many rare Ministers of God, so many precious, and powerful servants, that have preached the Word of God in season and out of season; that *England*, that hath professed the Gospel with so much power and purity; that *England* should stand in need of the help of their Brethren of *Scotland*, for to preserve that Gospel that they have professed so many years; I confess to me it seems a very strange Prodigy, and a strange wonder; but it hath pleased Almighty God for the sins of *England*, for our great unthankfulness, and for our unthankfulness under these means,

and for the great blood-guiltiness, and Idolatry, and Superstition of this Nation, it hath pleased God to suffer a great part of the Kingdom to be blinded, especially those parts, where the Word of God hath not been preached in a powerful manner; and there are many in the Kingdom, that will not be perswaded, that there is an intention to bring in *Pepery*, and to bring in *Slavery*; Many of them (I say) think that though the *Papish Army* should prevail, and the *plundering Army* should prevail, yet they think all would go well with *Religion*, and with their *Liberties*; I say, it hath pleased God to suffer abundance in the Kingdom, to be blinded with this opinion, out of a just judgment to punish us for our unthankfulness, and for our ingratitude; and this is the reason that so many men stand *Neuters*, and that so many are *Malignants*, and disaffected to this *great Cause*, in so much that I am concluded under this, that there is little probability to finish this Cause, without the coming in of the *Scots*, (as you heard so worthily by that Member of the House of Commons;) *The sons of Zerviah are grown so strong*, what through our fearfulness, what through our covetousness, what through our malignity, that there is little hope. (I say) to finish this great Cause, or to bring it to a desired peace, without the help of another Nation; and by the assistance of God, by the help of another Nation it may be done; There are two mighty; two omnipotent Arguments, to prevail with you to contribute your utmost aid and assistance to to that Cause; since it cannot speedily be done without their help, and by Gods blessing, it may speedily be done by their help.

What would the *Kings party* do, if they could engage another Nation to their help? 21000. if they could engage them to our ruine, what would they do? How much more should we be willing to contribute our greatest help to engage a Nation, that indeed is part of our own Nation, within the same Island, and our Brethren, so faithful, and so well affected to this Cause, what should we not be willing to do to engage so great a party? I would intreat you to remember, that it is not many years ago, since our Brethren of *Scotland* came hither into *England*, in a War-like manner, and yet with peaceable affections, and that you would remind your selves, what good they did to you when they were then in *England*, they were the chief Causes of this Parliament, that now we do enjoy, and of all the good that hath been reaped by this Parliament; (as you may well remember) By their coming in you know this Parliament was procured, and their second coming in (through Gods mercy) may be a means to confirm this Parliament, and to establish it, and to uphold it in its dignity, and in the privileges of it,
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and to keep it from being ruined; and if the Parliamene be ruined, you all well know that our Religion, and our Liberties are ruined, for the Parliament is the great Conservator of Religion and Liberties; and I may truly say (as you know *Caligula* did once wish, that all *Rome* were one neck that he might cut it off at one blow.) They that intend to ruine the Parliament, they ruine your Religion and Liberties, and all *England* at one blow; Now (I say) as their *first* coming was a means to produce this Parliament, so their *second* coming (through Gods blessing) may be a means to establish it, and to confirm it; And when they were here, you know how faithfully they carried themselves, and when they had done their work, how willingly they went away without doing any hurt, and I doubt not of the same faithfulness, nay, you ought all to believe, that they will likewise, when they have done the work they are called to in *England*, they will likewise with the same faithfulness depart, for it is Religion that brings them here, and the same Religion will make them willingly leave us; and go home to their own Country, when they have done that work for which they came. I am assured that the great hope at *Oxford* is, that they will never prevail for the getting of Money for to bring them in; and if they once see the matter of Money effected, and if they once hear of the *Scots* coming in, it will work such a terror there, as I am assured, that it will (through Gods mercy) produce a notable compliance of that Party with the Parliament for an effectual peace, such as all the godly of the Land shall bless God for.

I foresee there are many *Objections* that may be brought to hinder this work, many mountains of opposition that will lie in the way: And likewise that the *Malignants* will buz many things in your ears, if it be possible to put some great rub in the way, to hinder the effecting of this work, but I hope the love you have to God, and to your Religion, and to the Gospel, and to your wives and children, will swallow down all these objections, and conquer them all; He name some few objections, and give you some short answer.

Some it may be, will put you in mind, to call in question the lawfulness of contributing towards the bringing in of the *Scots* to this Nation; But for this, He give you an easie answer, Certainly Gentlemen, it is as lawful for the Parliament to call in our brethren of *Scotland* to their help, as it is lawful for me, when my house is on fire, and not able to quench it my self, to call in my neighbour to quench my house, that is ready to burn down; The Kingdom is all on fire, we are not able with that speed to quench it, as we wish, we call in our brethren in *Scotland* to help us to quench the flames that are kindled among us; It is as lawful as it is for
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the *Master* and *Mariners* of a *Ship*, when it is ready to sink through a mighty *Tempest*, to call in other *Mariners* to help to keep the *Ship* from sinking; it is the condition of our *Kingdom* now it is ready to sink, and it is our desire that our *Brethren* of *Scotland* would come in to our aid to keep it from sinking.

Others, it may be, will object and say to you, it is *Rebellion*, especially to call in another *Nation* to your help. But I beseech you give me leave to put you in mind, that when the *Scots* came last into *England*, there was a *Proclamation* out against them, wherein they were called *Rebels*, and there were *Prayers* to be said in our *Churches* (as you well remember) in which we were to pray against them as *Rebels*, and there was *Money* likewise contributed then, for to hinder their coming in, and to raise an *Army* to drive them out of the *Kingdom*; and I doubt not but you may remember all the ill-affected did contribute money to keep them out of this *Kingdom*, and from tarrying in; but it pleased *Almighty God*, through his great *Mercy*, so to change and alter the state of things, that within a little while, the *Nation* of *Scotland*, even by *Act* of *Parliament*, they were proclaimed and made the true and *Loyal Subjects* of the *King*, and in those *Churches* in which they were prayed against as *Rebels*, even in those very *Churches*, they were pronounced the good *Subjects* of the *King*; this I doubt not but you remember; and I doubt not but through the mercy of *God*, the *Lord* raising up our hearts, I doubt not but the same effect will come of their second coming into this *Kingdom*; and they that now tell you they are *Rebels*, and you do an act of *Rebellion*, in the contribution to the bringing of them in, I doubt not but you shall see an *Act* of *Parliament* to call them his *Loyal Subjects*, (wherein I hope our *King* will concur with this *Parliament*) and likewise *Prayers* made, nay, a day of *Thanksgiving*, as was after their first coming, a day of *Thanksgiving* for the mercy of *God*, in stirring up their *Hearts* to be willing to come unto our help.

But it may be, some others will object and say, why should we that are *Ministers*, engage our selves so much in this business? To see a *Reverend Assembly* of grave *Ministers* to appear here in so great an *Assembly*. This it may be, will be a mighty objection to some; but I beseech you give me leave to give you a short answer; did I not think that that shall be said this day, would mightily conduce to peace, for my part, I would not have been the mouth of the *Assembly*; did I think any other way to produce a solid and settled peace, a religious peace, I that am a *Minister* of peace, an *Embassador* of peace, I would not have been a *Trumpeter* to this business this day; the truth is, if you would have a peace with *Pope*ry,

pery, a Peace with slavery ; if you would have a *Judas's* peace, or a *Joab* his peace, you know the Story, *he kiss'd Amasa, and then killed him* ; if you would have a peace that may bring a massacre with it, a *French Peace*, if you would have such a peace, it may be had easily ; but if you would have a peace that may continue the Gospel among you, and may bring in a Reformation, such as all the godly in the Kingdom do desire, I am concluded under this, and am confident that such a peace cannot be had without contribution towards the bringing in of the *Scotts*, and that is the reason, for the promoting of this peace, this blessed peace, that we have appeared here this day : and me-thinks (Gentlemen) the very sight of these worthy *Divines*, methinks so many *Divines*, so many *Orators*, so many silent *Orators* to plead with you, to be willing to engage yourselves to the utmost to help forward the Nation of *Scotland* to come to our help. And likewise I would put you in mind of the 10th of *Numbers*, there you shall read that there were two silver Trumpets ; and as there were *Priests* appointed for the convocation of their Assemblies, so there were *Priests* to sound the Silver Trumpets to proclaim the War. And likewise in the 20th of *Deuteronomy*, you shall find there, that when the children of *Israel* would go out to War, the sons of *Levi*, one of the *Priests*, was to make a Speech to encourage them. And certainly, if this were the way of God in the Old Testament, certainly much more in such a Cause as this, in which Cause Religion is so intwin'd, and indeed so interlac'd, that Religion and this Cause, they are like *trippocrates* his twins, they must live and dye together. And (Gentlemen) if Religion were not concerned in this Cause, and mightily concerned ; and if Religion did not live and dye with it, we had not appeared this day ; And I hope this will be a sufficient answer unto this Objection.

But there is another Objection which I will answer, and then briefly give leave to my other Reverend Brethren, that likewise are prepared to speak here. The great Objection of all is this, that the City is already exhausted, and so much money hath been lent already, that there is no hope of lending any more ; this is the grand Objection. But truly (Gentlemen) for my part, this is one of the chief Arguments I have to persuade you to lend a little more, because you have lent so much : give me leave to put you in mind of that Story in the 2 *Kings* 13. the Story of King *Joash*, that came to visit the Prophet *Elisha*, when he was ready to breathe out his last, the Prophet *Elisha* gives him a bow and arrows, and bids him shoot, he shoots, and bids him smite, he smites the ground thrice, and then he ceased, the Prophet was exceeding angry with him, and tells him, you should have smote the ground 5 or 6 times, and then you should have utterly

terly consumed the *Affyrians*, whereas now you shall smite them but *three times*. Give me leave to apply this, Gentlemen; you have smote the ground thrice, you have lent *once, twice* and *thrice*, indeed you have been the same of *England*, and the Repalers of *England*, and the Ornaments of *England*, you have lent much; but let me tell you, *you must smite the ground 5 or 6 times, if ever you look to consume the Affyrians*, if ever you look to bring this War to a happy peace, that your posterities may rejoyce in this Peace, you must shoot one Arrow more, and then through God's blessing, you may utterly consume these Enemies, that you and your posterity may rejoyce in a happy peace. It is a famous Story of *Johannes Eleemozynarius*, that when he had given even almost all he had to the poor, his Friends were exceeding angry with him, and told him he had undone himself, what was his Answer? O (saith he) *I have not yet shed my Blood for Jesus Christ*: Jesus Christ he emptied himself of his Divinity, to make us rich, he became poor, and shed his Blood for you: You have not yet made your selves so poor as Jesus Christ was, that had no house to lodge in, and he did all this for your sakes: You have not yet shed your Blood for the Cause of Christ. We read, that *Moses* willing to be blotted out of the Book of Life, for the Cause of God; and we read of *Paul*, that he was willing to be accursed for the People of *Israels* sake; and will you not be willing to venture your earthly provisions for so good a Cause as this is, which (I say) *England* was never engaged in the like?

Religion hath produced all the Wealth you have; all your Wealth is but the child of Religion: we have a saying, *Religio peperit divitias, & divitia devorant matrem*; Religion hath begot wealth; and the Daughter hath devoured the Mother; *& filia devoravit matrem*; but give me leave, and I hope (through God's Blessing) you will invert this Saying, Religion hath got you all the Wealth you have, you Gentlemen, and I hope the Daughter now will preserve the Mother: I hope Riches will preserve Religion, and not destroy Religion. A famous Example of *Polanus Nolanus*, that when he had given all that he had away, and being asked, why he would give so much to the Poor? He gave this answer, *Ut levius ascenderem scalam Jacobi*, that I might the easier get up *Jacob's Ladder*; and let me assure you, in the word of a Minister, the contributing to this Cause for God's sake, and for the glory of God, and for the peace of the Gospel, (I say) will be a means to make you the sooner ascend up *Jacob's Ladder*; not for the giving of your money, but for the evidence of your Faith, through the merits of the Lord Jesus Christ, by your giving of the money; and certainly, that man will never get up *Jacob's Ladder*, that hath the rust of his money to bear witness against him, at the day of Judg-

Judgment, especially at such a time as this. Give me leave to put you in mind of one other story, and that is of one *Bernardinus Oceanus*, that was so liberal to the poor, that every peny that he gave to the poor, he would call it a *holy peny*, and a *happy peny*, and he would bless God *that he had that peny to give*: Indeed he was a Papist, and his ordinary Speech was, O happy peny, that hath purchased Immortality to me; indeed this Speech was not good; for it is not money that doth purchase Heaven, that is an evidence of the truth of our Faith, that lays hold upon Christ for Salvation: But let me tell you, if ever (Gentlemen) you might use this Speech, O happy peny, you must use it now: Happy money that will purchase my Gospel, happy money that will purchase Religion, and purchase a Reformation to my posterity, O happy money, and blessed be God that I have it to lend! And I count it the greatest opportunity that ever God did offer to the Godly of this Kingdom, to give them some money to lend to this Cause; and I remember in this Ordinance of Parliament, you call it *Advance money*: It is called an Ordinance to advance money towards the maintaining of the Parliaments Forces; and truly it is the highest advance of money, to make money an instrument to advance my Religion; the Lord give you hearts to believe this.

You shall have the Faiths of both Kingdoms engaged in this Cause, the Kingdom of *Scotland*, and the Kingdom of *England*, and surely the publick Faith of *Scotland* will secure the publick Faith of *England*; I speak now of secondary Causes through God's Blessing. I am informed by the Commissioners of *Scotland*, that the Nation of *Scotland* are now taking the Covenant, (that we took the last Lords day in this City;) And you know that a *Scotch* Covenanter is a terrible thing; you know what mighty things they did, by their last Covenant; you know that the name of a Covenanter, the very name of it did do wonders; And I am assured by them, that there is not one person in the Kingdom of *Scotland*, that is not a Covenanter, and there shall not one abide among them, that will not take this Covenant, and there shall not one of those 21000 that are to come over in this Cause, not one of them shall come, that will not take this Covenant, but they must take this Covenant before they come; O that the consideration of these things might work up your Hearts to a high degree of Charity to a superlative degree, and that the Lord would make you more active and more liberal in this great Cause: For my part, I speak in the name of my self, and in the name of these reverend Ministers, we will not only speak to persuade you to contribute, but every one of us, that God hath given any estate to, we will all to our utmost power, we will not only say *ye*, but *venite*, we will not only speak to you to lend, but every one of us, as we

have already lent, *so we will lend* to our utmost power, and bless God, that we have it to lend; for indeed it is now a time of Action and not of speaking only, because it is an extraordinary business, therefore here is an extraordinary appearance of so many Ministers, to encourage you in this Cause, that you may see how real the Godly Ministry in England is unto this Cause.

The Gospel, it is called a Pearl of price by our Saviour Christ, and I hope all you Merchants will part with your goodly pearls to buy this pearl of price: You Tradefmen, the Gospel is called a Treasure hid in the field, so our Saviour Christ calls it, I hope you will be willing to part with your earthly treasures, to preserve this blessed treasure that is hid in the field; you have parted with some goodly pearls already, I hope you will part with your other goodly pearls. There is an excellent Story of one Nonius, a Roman Senator, that had a pearl that he did prize above his Life; and when Anthony the Triumvir, one that was then in great power, when he sent to Nonius to have the pearl, he would not send it him; and he told him, that if he would banish him, he would be willingly banished, so he might save his pearl; if he would take away his Life, he would die with his pearl; he did not regard his Country, so he might have his pearl; he regarded nothing, so he might have his pearl; but he would not part with his pearl, whatever he parted withal. This pearl it is the Gospel of Jesus Christ, that you have professed in this City, and I hope you have professed it with power; and certainly, you have the name of those that have professed the Gospel in the greatest purity of any under Heaven; this pearl is the Gospel, I hope you will part with all willingly and cheerfully, rather than part with the Gospel, though you go to prison, carry the Gospel with you, nay, though you lose your lives, it shall be with the Gospel, and for the Gospel, I hope so.

There is one Argument more, and then I have done, and that is, from the inveterate hatred they have at Oxford, against the City of London, and against you for your good, because you have been so well affected to this Cause. Gentlemen, I beseech you give me leave (that am no Statesman, nor acquainted with the Affairs of Policy, yet give me leave) to put you in mind of this, that surely the plundering Army at Oxford conceive that they shall find a great Treasure here in the City, though many pretend they have no money; though certainly you have done well, and lent much, yet the plundering Army give out, that if they get possession of the City, they shall find a treasury to be able to pay all they have been at; And if ever you

you should be driven (which God forbid) to make your peace, it would cost you twenty times as much to procure your peace, and such a peace it may be, that would be rather a War than a Peace, and a death better than that peace, which now you may have for a very little, a most happy Peace.

There is a famous story of *Zelimus* Emperour of *Constantinople*, that after he had taken *Egypt*, he found a great deal of treasure there, and the Souldiers came to him, and asked him, what shall we do with the Citizens of *Egypt*, for we have found a great treasure among them, and we have taken their Riches? O (saith he) hang them all up, for they are too rich to be made slaves; and this was all the thanks they had for the riches they were spoiled of; And it may be, though some of you that stand *Neuters*, or some of you that are disaffected to the Cause of the Parliament, may think that if the Lord, for our sins, should give up this City unto the Army that is with the King, you may think that you shall escape, yet be assured that your goods will be Roundheads, though you be not, your goods will be Gylbellins, though you be Guelphs, as the story is; Certainly, there will be no distinction, in the plundering of your goods, between you and others; and therefore let me beseech you, that as the Lord hath made you instruments to do a great deal of good already, for indeed you are the preservers of our Religion, and you are the preservers of our Parliament, by your liberality, and by your former contributions, and by your assistance, and the Lord hath made you mighty instruments of our good, let me beseech you, that you would persevere, and now we are come to the Sheat Anchor, we are now come to the last wall, I beseech you, you would persevere, and hold out; and O that my words might add somewhat to help forward this contribution! It hath pleased God to make me a settled Minister in this City, and I have now been here almost five years in this City, and though I had never done any good in my place, I should now think it a great fruit of my coming to this City, if after five years unprofitableness, I might speak somewhat this afternoon, that might enlarge your hearts to a greater measure of liberality; All I will say is this: We Divines say, that *Perseverance* is the onely grace that Crowns a Christian; *Methuselah* lived nine hundred ninety and nine years, if he had fallen away from Grace, at the nine hundred ninety and nine years end, all the good that he had done before, had been quite forgotten; I know that God will so uphold his children, that they shall never fall away, but I bring it as a supposition, that sup-

pose that *Methu'shelah* had forsaken his righteousness, all he had done before, had been quite forgotten; but God hath made a promise, never to forsake his Children, and that grace he hath begun in them, he will finish, and I doubt not but that God, that hath put it into your hearts to be so liberal already, and do so much in this Cause, and to be so cordial, and so real, and to exceed all other parts of the Kingdom, I hope the same God will now finish that good work, he hath begun, and will crown all his Graces in you, with the Grace of Perseverance; and that God that hath been the Author of all the good you have done, I doubt not but that God will be the finisher; and I beseech God to give a blessing to that hath been spoken.

Mr. Baxter's Theses of Government and Governours in General, Collected out of his Book called the Holy Common-wealth.

I. **G**overnours are some limited, some *de facto* unlimited; The unlimited are Tyrants, and have no right to that unlimited Government. *P. 106. Thes. 101.*

II. The 3. qualifications of necessity to the being of Sovereign Power are, 1. So much understanding, 2. So much will or goodness in himself, 3. So much strength or executive power by his interest in the People or others, as are necessary to the said ends of Government. *P. 130. Thes. 133.*

III. From whence he deduceth 3. Corollaries, (*viz.*)

1. When Providence depriveth a man of his understanding and intellectual Capacity, and that stately or to his ordinary temper, it maketh him *materiam indispotam* and incapable of Government, though not of the name. *Thes. 135.*

2. If God permit Princes to turn so wicked, as to be incapable of governing so as is consistent with the ends of Government, he permits them to depose themselves. *Thes. 136.*

3. If Providence stately disable him that was the Sovereign from the executing of the Law, protecting the just, and other ends of Government,

ment, it makes him an incapable Subject of the power, and so deposeth him, *Thes.* 137.

IV. *Whereunto he subjoyns, that though it is possible and likely that the guilt is or may be theirs, who have disabled their Ruler by deserting him, ye he is dismissed and disobliged from the charge of Government; and particular innocent members are disobliged from being Governed by him.*

V. If the person (*viz. the Sovereign*) be justly dispossessed, as by a lawful War, in which he looseth his right, especially if he violate the Constitution and enter into a Military state against the People themselves, and by them be conquered, they are not obliged to restore him, unless there be some special obligation upon them besides their Allegiance. *Thes.* 145.

VI. If the person dispossessed, though it were unjustly, do afterwards become incapable of Government, it is not the Duty of his Subjects to seek his restitution. *Thes.* 146. No nor although (*said he*) the incapacity be but accidental, as if he cannot be restored but by the Arms of the Enemies of God or of the Commonwealth.

VII. If an Army (of Neighbours, Inhabitants, or whoever) do (though injuriously) expel the Sovereign, and resolve to ruine the Commonwealth, rather than he shall be restored; and if the Commonwealth may prosper without his restoration, it is the Duty of such an injured Prince, for the Common good to resign his Government, and if he will not, the people ought to judge him as made incapable by Providence, and not to seek his restitution to the apparent ruine of the Commonwealth. *Thes.* 147.

Where by the way we are to note, he makes the people judge of this and all other incapacities of the Prince, and consequently when or for what he is to be Deposed, or not Restored by them.

VIII. If therefore the rightful Governour be so long dispossessed, that the Commonwealth can be no longer without, but to the apparent hazard of its ruine, we (*that is, we the people, or we the Rebels that dispossessed him*) are to judge that Providence hath dispossessed the former, and presently to consent to another. *Thes.* 149.

IX. When

IX. When the People are without a Governour, it may the duty of ſuch as have moſt ſtrength, *ex charitate*, to protect the reſt from injury. *Theſ. 150. And conſequently they are to ſubmit themſelves to the Parliament, or to that Army which depoſed or diſpoſſeſſ'd or murdered the rightſul Governours.*

X. Providence by Conqueſt or other means doth uſe ſo to qualify ſome perſons above others for the Government when the place is void, that no other perſons ſhall be capable competitors, and the perſons *(doth not he mean the Cromwells?)* ſhall be as good as named by Providence, whom the People are bound by God to chooſe, or conſent to, ſo that they are uſually brought under a divine obligation to ſubmit to ſuch or ſuch, and take them for their Governours, before thoſe perſons have an actual right to Govern. *Theſ. 151.*

XI. Any thing that is a ſufficient ſign of the will of God, that this is the perſon, by whom we muſt be Governed, is enough (as joyned to Gods Laws) to oblige us to conſent and obey him as our Governour. *Theſ. 153.*

XII. When God doth not notably declare any perſon or perſons qualified above others, there the people muſt judge as well as they are able according to Gods general rules. *Theſ. 157.*

XIII. And yet All the people have not this right of chooſing their Governours, but commonly a part of every Nation muſt be compelled to conſent, &c.

XIV. Thoſe that are known enemies of the Common good In the chiefſt parts of it, are unmeet to Govern or chooſe Governours; but ſuch are multitudes of ungodly vicious men. *Pag. 174. So that if thoſe that are ſtrongeſt (though feweſt) call themſelves the Godly Party, all others beſides themſelves are to be excluded from Governing or chooſing of Governours. And amongſt the ungodly that are to be thus excluded, he reckons all thoſe that will not hearken to their Paſtors (he means the Presbyterian Clergie) or that are deſpiſers of the Lords-Day, that is, all ſuch as are not Sabbatharians; or will not keep the Lords-Day after the Jewiſh manner, which they preſcribe, and which is condemned for Juſeiſm by all, even*

of

of the Presbyterian persuasion, in the World, but those of England and Scotland only.

XV. If a People that by Oath and Duty, are obliged to a Sovereign, shall sinfully dispossess him, and contrary to their Covenants, choose and Covenant with another, they may be obliged by their later Covenant notwithstanding their former; and particular Subjects that consented not in the breaking of their former Covenants, may yet be obliged by occasion of their later Choice to the person whom they choose. *Thef. 181.*

XVI. If a Nation injuriously deprive themselves of a worthy Prince, the hurt will be their own, and they punish themselves; but if it be necessarily to their well fare, it is no injury to him. But a King that by War will seek Reparations from the Body of the People, doth put himself into an hostile State, and tells them actually, that he looks to his own good more than theirs, and bids them take him for their Enemy, and so defend themselves if they can. *Pag. 424.*

XVII. Though a Nation wrong their King, and so *quoad Meritum cause*, they are on the worse side; yet may he not lawfully War against the publick Good on that account, nor any help him in such a War, because *propter finem* he hath the worse cause. *Thef. 352.*

And yet as he tells us (*Pag. 476.*) we were to believe the Parliaments Declarations and Professions which they made, that the war which they raised was not against the King, either in respect of his Authority, or of his Person; but only against the Delinquent Subjects, and yet they actually fought against the King in Person, and we are to believe (*said Mr. Baxter pag. 422.*) that men would kill them whom they fight against.

Mr. Bax-

Mr. Baxter's Doctrine concerning the Government of England in particular.

HE denies the Government of England to be Monarchical in these words:

I. The real Sovereignty here amongst us, was in King, Lords, and Commons, *Pag. 72.*

II. As to them that argue from the Oath of Supremacy and the Title given the King, I refer them (saith Mr. Baxter) to Mr. Lawson's Answer to Hobbs's Politicks, where he sheweth, that the Title is often given to the single person for the Honor of the Commonwealth, and his encouragement, because he hath an eminent Interest: but will not prove the whole Sovereignty to be in him: and the Oath excludeth all others from without, not those whose Interest is implied as conjunct with his—The eminent dignity and Interest of the King above others allowed the name of a Monarchy, or Kingdom to the Commonwealth, though indeed the Sovereignty was mix'd in the hands of the Lords and Commons, *Pag. 88.*

III. He calls it a false Supposition, 1. That the Sovereign Power was only in the King, and so that it was an absolute Monarchy. 2. That the Parliament had but only the proposing of Laws, and that they were enacted only by the King's Authority upon their request. 3. That the Power of Arms, and of War and Peace was in the King alone. And therefore (saith he) those that argue from the false suppositions, conclude, that the Parliament being Subjects, may not take up Arms without him, and that it is Rebellion to resist him; and most of this they gather from the Oath of Supremacy, and from the Parliament's calling of themselves his Subjects; but their grounds (saith he) are sandy, and their superstructure false, *Pag. 459. & 460.*

And therefore Mr. Baxter tells us, that though the Parliament are Subjects in one capacity, yet have they their part in the Sovereignty also in their higher capacity, *Ibid. And upon this false and trayterous supposition*

shall be endeavoured to justify the late Rebellion, and his own more than ordinary activity in it. For,

IV. Where the Sovereignty (*said he*) is distributed into several hands (as the King's and Parliament's) and the King invades the others part, they may lawfully defend their own by War, and the Subject lawfully assist them, yea though the power of the Militia be expressly given to the King, unless it be also express that it shall not be in the other. *Thef. 363.*

The conclusion (*said he*) needs no proof, because Sovereignty, as such, hath the power of Arms and of the Laws themselves. The Law that saith the King shall have the Militia, supposeth it to be against Enemies, and not against the Common-wealth, nor them that have part of the Sovereignty with him. To resist him here, is not to resist power, but usurpation and private will; in such a case the Parliament is no more to be resisted than he. *Ibid.*

V. If the King raise War against such a Parliament, upon their Declaration of the dangers of the Common-wealth, the people are to take it as raised against the Common-wealth. *Thef. 358.*

And in that case (*said he*) the King may not only be resisted, but cease to be a King, and entrench into a state of War with the people. *Thef. 368.*

VI. Again, if a Prince that hath not the whole Sovereignty be conquered by a Senate that hath the other part, and that in a just defensive War, that Senate cannot assume the whole Sovereignty, but supposeth that government in specie to remain, and therefore another King must be chosen, if the former be incapable. (*Thef. 374.*) *as he tells us, he is, by deposing to be King, in the immediately precedent, Thef.*

VII. And yet in the Preface to this Book he tells us that the King withdrawing (so he calls the murdering of one King and the casting off of another) the Lords and Commons ruled alone; was not this to change the species of the Government? Which in the immediate words before he had affirmed to be in King, Lords and Commons; which constitution (*said he*) we were sworn, and sworn, and sworn again to be faithful to and to defend. And yet speaking of that Parliament, which contrary to their Oaths changed this Government by ruling alone, and taking upon them the Supremacy, he tells us that they were the best Governours in all the world, and such as it is forbidden to Subjects to depose. *Commonwealth, p. 6.*

What then was he that deposed them? One would think Mr. Baxter should have called him a Traitor; but he calls him in the same Preface the Lord Protector, adding, That he did prudently, piously, faithfully, and to his immortal Honor exercise the Government, which he left to his Son, to whom (as Mr. Baxter saith, pag. 481.) he is bound to submit as set over us by God, and to obey for Conscience sake, and to behave himself as a Loyal Subject towards him, because (as he saith in the same place) a full and free Parliament had owned him: thereby implying, that a matured and matured House of Commons, within King and Lords, and notwithstanding the violent expulsion of the secluded Members, were a full and free Parliament; and consequently, that if such a Parliament should have taken Arms against the King, he must have sided with them. Yea, though they had been never so much in fault, and though they had been the beginners of the War, for he tells us in plain and express terms,

VIII. *That if he had known the Parliament had been the beginners of the War, and in most fault, yet the ruin of the Trustees and Representatives, and so of all the security of the Nation being a punishment greater than any faults of theirs against the King could deserve from him, their faults could not disoblige him (meaning himself) from defending the Commonwealth. Pag. 480.*

And that he might do this lawfully, and with a good Conscience, he seems to be so confident, that in his Preface, he makes, as it were a challenge, saying, That if any man can prove that the King was the highest Power in that time of those Divisions and that had he power to make that War which he made, he will offer his Head to Justice as a Rebel,

As if in those times of Division the King had lost or forfeited his Sovereignty, and the Parliament had not only a part, but the whole Sovereignty in themselves.

IX. *Finally, Mr. Baxter says in, Pag. 486. That having often searched into his Heart, whether he did lawfully engage into the War or not, and whether he did lawfully encourage so many thousands to it, he tells us, I say, that the issue of all his search was but this, — That he cannot yet see that he was mistaken in the main cause, nor dares he repent of it, nor forbear doing the same, if it were to do again in the same state of things. He tells us indeed in the same place, that if he could be convinced he had erred in this matter, he would as gladly make a publick Recantation, as he would eat or drink: which seeing he hath not yet done, it is evident he is still of the same mind, and consequently would, upon the same occasion*

cession do the same things, viz. fight, and encourage as many thousands as he could to fight against the King, for anything that calls its self, or which he is pleased to call a full and free Parliament; as if he should say, and submit to any Usurper of the Sovereignty, as set up by God, although he came to it by the murder of his Master, and by trampling upon the Parliament. Lastly, That he would hinder, as much as possibly he could, the restoring of the rightful Heir unto the Crown. And now whether a man of this judgment, and of these Affections, ought to be permitted to Preach or no, let any but himself judge?

godno 1

Mr. Stephen Marshall in his Thanksgiving Sermon, on Psal. 124. vers. 6, 7, 8, before the House of Commons, Sept. 7. 1641. Upon the peace concluded between England and Scotland.

Page 40. 41. Many are grieved at the great things God has done for us, as in the eighth of Exodus, vers. 14. A company of Women were weeping for Tamara, cause they had lost their Idol.

Page 43. This year have we seen broken the Yokes which lay upon our Estates, Liberties, Religion and Conscience.

Page 49. Look to your Families, do as Jacob did at Bethel, when he payed his vow of thanksgiving unto God, he made all his Family busy their Idols under an Oak.

D 2

Mr. Ste-

Mr. Stephen Marshall in his Sermon Preach'd to the House of Commons at their day of Thanksgiving, June 15. 1643. For the discovery of a dangerous, desperate, and bloody Design, tending to the utter subversion of the Parlemt, and of the famous City of London.

THE Viol now pouring out is the Lord's work, and he will see it done; doubt ye not. *Pag. 9.*

The first Engineers that battered the Walls of this great Babylon, Who were they but the poorer and meaner sort of people that at the first oppos'd with the Ministers to raise the building of Reformation? *pag. 15.*

In Scotland what great things hath the Lord lately done, by very weak means, hardly the fifth part of the Nobility appearing for them, scarce one fourth part of the Kingdom owning the Cause? *Pag. 18.*

Were not the Book of Service, and the Book of Canons obscur'd on them, the Occasion of their late mercies? and the Tyranny of a few of their Prelates, a means to unburthen them of their whole Prelacy? *Pag. 18.*

To what a dead low ebb were We brought, our liberty almost swallow'd up, and turned into slavery, our Religion into Popery? *Pag. 18.*

The Prelates late Canons and Oath, purposely contrived for the perpetuating of their Hierarchy, and their other treacherous endeavours against the State, joyning with the Papists, and with them labouring to bring all into Confusion, hath helped thus far toward the taking them away both Root and Branch. *Pag. 19.*

The Roman Emperors wasted the Saints in ten several persecutions, but all these were nothing in comparison of this destroyer, all their toils not so heavy as the little finger of Anti-Christ. *Pag. 25.*

You are in part (Honorable and well-beloved) one of the Angels who are to pour out the vial of the wrath of God. *Pag. 37.*

Had this bloody contrivance took effect, this Honorable Assembly had been made as a Parlemt of Paris, the greatest Instruments of the Kingdoms Slavery and vassalage for time to come. *Pag. 39.*

Think.

Think now, how deeply you are engaged, and brought under the curse of God, if you perform not this solemn Covenant, think how horrid a thing it will prove for any of you to stand perjured men before God in matters of such consequence, *Pag. 41.*

All Protestant Writers do agree, that we are under the pouring out of some one or more of the seven Vials, some think the fourth Vial is now pouring out on the Antichristian World, others, the fifth on the Throne of the Beast, *Pag. 44.*

I dare speak it as confidently as I believe the Revelation to be Divine Scripture, that what Vial soever is now pouring out, the Issue will be, *Antichrist shall lose, and Christ shall gain, Pag. 45.*

Mr. Stephen Marshal, in his Sacred Panegyrick, Preached to the two Houses of Parliament, his Excellency the Earl of Essex, Lord Mayor, Court of Aldermen, &c. Upon occasion of their Feasting, to testifie their thankfulness to God, for their Union and Concord January 18. 1642. on 1 Chron. 12. 38. 39, 40. A Man whose name was with a perfect Heart to Hebron, to make David King over Israel; &c.

David persecuted by Saul, did not only take up Arms for his own defence; but many of the choicest men of the Tribes did joyn with him, and all this while King Saul was alive, and David but a private man, and one that had sworn Allegiance to him, *Pag. 7.*

Now beloved, give me leave to speak my thoughts freely, I will set aside my Text, and the matter I have in hand; and yet I will confidently affirm, that our days now are better than they were seven years ago, because it is better to see the Lord executing Judgment, than to see rich working wickedness; and to behold a People lie wallowing in their Blood, rather than apostating from God, and embracing Idolatry and Superstition, and banishing the Lord Jesus from amongst them, *Pag. 18.*

If there be any in this Assembly, that thinks not this a sufficient Retribution and Satisfaction for all his twentieth part, for all his contributions

ons, for all his payments and hazards, I say he is blind, I say his heart is not right with God, he hath no share in this business, Pag. 20.

Carry on the work still, leave not a rag that belongs to Popery, lay not a bit of the Lords building with any thing that belongs to *Anti-Christ*, but away with it, Root and Branch, Head and Tail, till you can say, Now is Christ set upon his Throne, Pag. 21.

* Noble and resolute Commanders, go on to fight the battles of the Lord Jesus Christ, for so I will not now fear to call them, Pag. 21.

* All Christendom, except the Malignants in England, do now see that the question in England, is, whether Christ or Anti-Christ, shall be Lord and King, Pag. 21.

Ten thousand times cursed are they who have provoked Our Sovereign to raise Arms to destroy his Nobles, and Commons, and Divines, and this most honoured City, and even all who have been faithful. Pag. 28.

Mr. Stephen Marshall after Naseby fight, in a
Thanksgiving Sermon, on Psal. 102. 18.

ALL the Countries where the Gospel had prevail'd, have faithfully stood to God in his cause, the rest must up under Popery and Superstition, both Lords, Commons and Gentlemen, and whole Commons, did endeavor to fight themselves into slavery, and labour to destroy the Parliament, that is themselves, and all that is theirs.

Mr. Marshall in his Sermon on Micah. 7. 1, 2.

1644.

Believe this cause must prosper, though we were all dead, our Armies overthrow, and even our Parliaments dissolved, this cause must prevail.

Mr. Edmund

Mr. Edmund Calamy in his Sermon before the House
of Peers, June 15. 1643. on Joshua 24. 15.

Religion is that which is pretended on all hands, the defence of the Protestant Religion, this news we hear daily from Oxford, and for this purpose there is an Army of Papists to defend Protestant Religion, just as the Gun-powder Treason, that would have blown up the Parliament for the good of the Catholick Religion, *Page. 24.*

Few Noblemen and Gentlemen appear on the Parliament side; not many mighty, not many noble; thus it was in Christ's time, the great men and great Scholars crucified Christ, *Page. 30.*

The Cause you manage, is the Cause of God; the Glory of God is embark'd in the same Ship in which this Cause is, and you may lawfully say as *Joshua* does, *Jos. 7. 9.* What wilt thou do unto thy great name? and *Numb. 14. 15. 16.* And as *Joshua* said to *Israel, Numb. 14. 7.* So doth God to you, fear not, fear not the people of the Land; for they are Bread for us, their defence is departed from them, and the Lord is with us, fear them not, *Page. 35.*

I may say without uncharitableness, you have the major part of God's People on your side, *Page. 35.*

He that dies fighting the Lord's Battel, dies a Martyr, *Page. 57.*

Mr. Thomas Case, in his Epistle Dedicatory to the
Commons House in Parliament, before his Sermon on
Ezek. 20. 25.

GOD in you hath graciously begun to make good that Evangelical promise, *Ezek. 32. 8.* In defending this his *English Jerusalem*, he hath made him that was weak among you, as *David*, you have conquer'd the Lion and the Bear; and shall not that unconquered *Pharaoh* (that numerous Beast) who hath not eas'd to blaspheme the Armies of the Living God, become like one of these? Behold * he lies gorging in your Feet, there wants nothing but cutting off his Head.

They

They cried down the Sabbath as a ridiculous, or at least, a superfluous Ceremony *Pag. 11.* * thus they make the King glad with their wickedness; and he that could bring *Jeroboam* an argument to justify his Idolatry he was a welcome man at Court, *Pag. 12.*

Mr. Case on Ezra 10. 2, 3. Preach'd before the House of Commons.

SOME have sinn'd seducingly: and Jesuites could never have been more desperate; I am sure they might have been less guilty, they have sinn'd against their light, murdered their Principles they have suck'd in with their Mothers-milk * *Spare them not*, I beseech you, though they crouch and cringe, and worship you as much as they have done their high Altars, *Pag. 15.*

Ah Brethren! I would not have you redeem their Lives with your own Heads, *Pag. 16.*

How the Presence and Preaching of Christ did scorch and blast those Cathedral Priests, that unhallowed Generation of * Scribes and Pharisees, and perfected their Rebellion into that unpardonable Sin against the Holy Ghost, *Pag. 33.*

Mr. Case on Dan. 11. 32. 1644. before the House of Commons, on a Day of Thanksgiving, for the Victory given to Sir William Waller, against the Army of Sir Ralph Hopton.

HAD not the Spirit of the Lord wrought to a wonder of Wisdom and Power, we might have sat down long before this, made our Wills, and bequeath'd our poor Children, every one of them, Popery and Slavery for their sorrowful Patrimony, *Pag. 9.*

Curst be he that withholdeth his Sword from Blood, that spares, when God saith strike; that suffers those to escape whom God has appointed to destruction, *Pag. 24.*

Mr. Case

Mr. Cate on Isa. 43. 4. In a Thanksgiving for taking
Bridgwater and Sherbourn.

* **W**Hat a sad thing is it my Brethren, to see our King in the head of an Army of *Babylonians*, refusing as it were to be call'd the King of England, Scotland, Ireland, and chusing rather to be call'd the *King of Babylon*? Pag. 18.

Prelacy and Prelatical Clergy, Priests and Jesuites, Ceremonies and Service-Book, *Star-Chamber* and *High Commission Courts*, were mighty impediments in the way of Reformation, God hath mightily brought them down. Pag. 19.

* The Father having given to him (*Vid. Christ*) all power both in heaven and in earth, and the rule and regimen of this Kingdom he hath committed to Monarchies, Aristocracies, or Democracies, as the several combinations and associations of the *People* shall between themselves think good to elect and erect. God leaves people to their own Liberty in this Case. Pag. 26.

Mr. Thomas Cate, Psal. 107. 30, 31. in his Thanks-
giving Sermon for Surrender of Chester.

Alas, alas, they have put out the eyes of his Majesty, and carried him away Captive; our King is in *Babylon* among *Idolaters* and *Murderers*; we have no King.

Mr. Joseph Caryl, in his Sermon on *Nebe. chap. 9. vers.*
 38. Preach'd at the taking of the Covenant, *Octob.*
 6. 1643.

There is much sin in making a Covenant on sinful grounds, and there is more sin in keeping it; but when the preservation of true Religion, and the Vindication of just Liberties, meet in the ground-work, ye may swear, and not repent, yea if you swear, ye must not repent. *Pag. 18.*

Take the Covenant, and ye take *Babylon*, The Towers of *Babylon* shall quake, and *her seven hills* shall move. *Pag. 21.*

It is *Shiboleth* to distinguish *Ephramites* from *Gileadites*. *Pag. 22.*

When we provoke God to bring evil upon us, he stays his hand by considering the Covenant. *Gen. 9. 15. Now as the remembrance of the Covenant on Gods part stays his hand, so the remembrance of the Covenant will be very effectual; on our part, to stay our hands, tongues, hearts from sin. Pag. 27.*

Not only is that Covenant which God hath made with us, founded in the blood of Christ, but that also which we make with God. *Pag. 33.*

Mr. Caryl on *Revel. 11. vers. 16, 17.* before the
 House of Commons, *April. 23. 1644.*

Our War has been proved over and over (to *Unbias* consciences) to be just. *Pag. 15.*

We may answer all Queries about the Reign of Christ thus, the *blind* begin to have their eyes *unsca*'d, the lame do walk at liberty, proud *ones* are abas'd, the mighty ones are put from their seats, errors discountenanc'd, truths inquir'd after, Ceremonies and Superstitions are cast out, Monuments of Popery and Paganism cast down.

Pag. 35.

Mr. Caryl

Mr. Caryl on Luke 10. 10.

Rejoyce not that the Spirits are made Subject unto you;
&c.

*T Here is very little difference between Devils and wicked men. I may say without breach of Charity, Devils Incarnate are made subject this day, and their *Subjection is the subject of this days* rejoycing. Pag. 22.

Mr. Charles Herle before the House of Lords, Jan. 15. 1643. on Psal. 95. 1. O come let us sing unto the Lord, &c.

*I N vain shall you in your Fasts, with *Joshua*, lie on your faces; unless you lay your *Achans* on their backs, in vain are the high praises of God in your mouths, *without a two edged Sword in your hand*. Pag. 31.
The same again he has in Sermon on Gen. 22. vers. 2. before the Lord Mayor and Aldermen, pag. 23. adding *the blood that *Abab* spared in *Benbadad* stuck as deep and heavily on him, as that which he spilt in *Naboth*.

Mr. Herle in his Preface before his Sermon on 2 Sam. 21. 16, 17. Preach'd before the Commons, Novemb. 5. 1644.

H E is neither true Protestant nor true *English-man*, that doth not with all thankfulness and admiration, look upon the greatness of the contribution, which the concurrent streams of our Sister Nation

28 *Mr. Herle and Mr. Jer. Burrough's Doct.*

Nation of Scotland brings to both those interests of Church and State
Pag. 14.

* Do Justice to the greatest. *Sau's* Sons are not spared, no nor may
Agag or *Benbadad*, though themselves Kings. *Zimri* and *Cosbi*,
though Printes of the People, must be pursu'd into their Tents.
This is the way to consecrate your selves to God. *Pag. 16.*

Mr. Herle on 1 Kings 22. 22. I will be a lying spi-
rit in the mouth of all the Prophets ; Before the
Commons, 1644.

* IF the Devil can but once get a Prophet to leave Gods Service for
the Kings, he hath taken a Blew already, and is ready for as deep a
Blow as Hell can give him. *Pag. 28.*

* There can be nothing plainer than that the Houses of Parliament
without the Kings personal concurrence, are still a Court of Judgment.
Pag. 38.

* The Houses are not only requisite to the acting of this power of
making Laws, but co-ordinate with his Majesty in the very power of
acting. *Pag. 40.*

Mr. Jerem. Burroughs on Isa. 66. vers. 10. in a Thank-
giving.

T Here was corruption both in Church and Common-wealth, Idols
were set up in *Dan* and *Beulah*, i.e. in the places of Judgment,
and in the House of God. *Pag. 37.*

* The greatest blow that ever was given to Anti-Christian Govern-
ment, is that which now it hath had, *Babylon* is fallen, is fallen, so
fallen as it shall never rise again. *Pag. 44.*

This is the Curse of God on that party, notwithstanding God sets
himself against them, yet they will not come in and repent, for God
takes no pleasure in them, to give them repentance. *Pag. 58, 59.*

Mr. Obed.

Mr. Obed. Sedgewick on *Esther 9. vers. 1.* in a Thanksgiving Sermon, *Jan. 15. 1643.*

* **N**Ever were there grosser Idols in *Rome* than those things, as they were used by some, and what is abus'd by superstition ought not be retain'd. *Pag. 33.*

Mr. Alexander Henderson before the Lords and Commons, *Thursday 18 of July, 1644. on Mat. 14. 21.*
In his Preface to that Sermon.

THe principal theme and matter of the Solemnity of the day, we take for an answer of the prayers of the faithful in the three Kingdoms.

Mr. John Strickland of *New Sarum* in his Thanksgiving, *Novemb. 5. 1644. on Psal. 46. 7.*

* **T**He execution of Judgment is the Lords work, and they shall be cursed that do it negligently, and cursed shall they be that keep back their Sword from blood in this cause, you know the story of Gods message unto *Ahab* for letting *Banbudad* go upon Composition. *Pag. 26.*

* Such a generation of Men there were amongst us, that by compliances with Idols and Idolatry went about to drive God away, and what consistence can there be between the Ark and *Dagon*, between God and Idols? *Pag. 32.*

Mr. Matthew

*Mr. Matthew Newcomen on Neh. 4. 11. Novemb. 5.
1642.*

A *Dam Contzen* a Jesuite has drawn a plot, for cheating of a people of the true Religion by Art of *Legerdemain*, the Method this, be pleased to observe how exactly the late times have moved according to these Rules.

When Abbies were demolished they found in their Vaults and ponds heaps of Sculls and bones; monuments of their smother'd cruelty, I doubt not but the abolishers of High Commission have found as manifest evidence of their cruel practices, heaps of the blood of Innocents. *Pag. 30.*

Those Traytors (of the Fifth of November) laid their Fire-works in the Bowels of the earth, these have laid theirs in the bosom of our Sovereign, whereby they have Captivated not only the multitude, but the Throne it self. *Pag. 35.*

*Mr. John Ward before the House of Lords on Deut.
33. 16.*

TIs now more than manifest that Rome and Hell had long since taken counsel, by working to extirpate all Protestant Religion; as for dissolving Our Laws, the introducing Arbitrary Government, it was but a design on the by to Cajole and hire the Court to their party. *Pag. 16.*

* The Scots were necessitated to take up Arms for their just defence, and against Anti-Christ and the Popish Priests. *Pag. 18.*

A Lamp hath been seen to walk between the divided pieces, many Testimonies of the goodness of our God in the remembrance of his Covenant. *Pag. 21.*

Mr. John

Mr. John Bond Master of the *Savoy*, before the House of Commons, on *Isaiah* 25. 9. 1645. Octob. 8.

* Come hither you Malignant Atheists, come hither, gnash your teeth, and let your eyes rot in their holes. *Pag. 5.*

My sute is (concerning the Covenant) that it may not be obtruded without due preparation, as the *Spaniards* baptized the *Americans* by droves. *Pag. 36.*

Give them time first to disgorge themselves of their direful *Anti-Covenant* perjurious combinations. *Pag. 36.*

Let them first shave their heads, and pair their nails, as the strange *Virgin* of old was commanded to do, and so let them enter into that sacred and dreadful Covenant. *Pag. 37.*

If hereafter the Tide of Victory shall turn again, and you shall be brought low, yet I beseech you remember this day in which you are to give thanks for five Victories, that there was a day when God serv'd you in with five *Pheasants in a dish*, with a feast of fat things. *Pag. 38.*

Mr. Francis Woodcock before the House of Commons, Feb. 1645. on *Gen. 49. 23.* In his Preface to the County and City of *Chester* after the surrender of *Chester*.

THE Church in the foremost times was harassed by *Rome* heathen, in these last days by *Rome* Anti-christian. *Pag. 8.*

Have not we of this Kingdom been bought and sold; hath it not been attempted, yea effected in great measure to bring us, as *Joseph*, into *Egyptian* Slavery, were they not *English* Prelates that conspired to sell their Brethren into *Romish* Slavery? *Pag. 12.*

Some of your Brethren have come in and submitted to you, Stars of the first Magnitude, and may it not be expected the Sun and Moon will

do so too? if they do not, they may do worse, if they do not, it will never be worse for you. *Pag. 20.*

Mr. Samuel Faircloth, on *Josb. 7. 25.* before divers of the House of Commons.

Moses fell on his face, as *Jehna* here, and makes God cry out, Let me alone; Will this Cure it? no: *Moses* sees for all his prayers, *Israel* will not be cured without a full and total extirpation of all the accursed things and Persons also. *Pag. 25.*

* The Lord rent the Kingdom from *Saul* for sparing one *Agag*, and for want of thorow extirpation of all the accursed things, he lost both thanks for what he had done, and Kingdom also. *Pag. 27.*

* 'Tis not partial reformation, and execution of Justice upon some offenders will afford us help, except those in Authority extirpate all *Achans* with *Babylonish* Garments, Orders, Ceremonies, Gestures, be rooted out from among us. *Pag. 28.*

* To you of the Honourable House, Up, for the matter belongs to you, *We*, even all the Godly Ministers of the Country, will be with you. *Pag. 29.*

Think of it, in your Committees, to save them and theirs from trouble by troubling them, as *Jehna*, to wit, by a thorow abolishment, and extirpation of them. *Pag. 29.*

The East wind did not sooner cure *Egypt* of the Frogs of *Nilus*, than this course would *England* of all the *Achans* and Frogs of *Tiber*— There being no vertue wherein men resemble the Lord more lively, as in executing of justice, and in extirpation of those *Achans* you will cut off the wicked, and procure the felicity of the chosen. *Pag. 34.*

Trouble they will bring upon us for time to come, if they be not now cut off; all may see that an Universal destruction, extirpation of Us, our Religion, Peace, and Laws, was intended by them, and shall not *Jehna* justly extirpate *Achans* eye for eye, tooth for tooth? that justice may measure them, the measure they would have measured us, is not only equal but necessary, if ninety and nine were taken away, and but one *Achan* left, he would trouble us. *Pag. 36.*

Consecrate your selves to day unto the Lord, and if all *Achans* could be

[illegible]

The Lord is perſuading you, if you execute not vengeance on them

Why should life be further dignified to them who have just brought death on all about them. *Page 10*

Down. P. 34.

Mr. Will. Bridges on Revel. 4. 8.

B *Abylon* is fallen, as *Rome* in her *Last* days with all her Merchants, and those that Symbolize with her is here to be understood. *Pag. 6.*

Worthies of *Israel*, it lies on you to enquire out this *Babylonish* company, and to repay them *an eye for an eye* - tooth for tooth, burning for burning, ear for ear, liberty for liberty and blood for blood. *Page 16*

Though as little ones they call for pity, yet as **Babylonish** they call for justice even to blood. *Pag. 11.*

If a thing be indifferent in it's own nature, and the doing thereof offensive to a weak Brother, *Authority* cannot write *jus divinum* upon it, for to offend a weak Brother is to destroy him. *Page 15.*

Whensoever you shall behold the hand of God in the fall of *Babylon*, say, True, here is a *Babylonish* Priest, crying out, alas, alas, my Living, I have Wife and Children to maintain, I but all this is to perform the Judgment of the Lord. *Page 30.*

There shall be, who when the Vial shall be poured out on the beast, shall gnaw their tongues, and blaspheme the God of heaven. *Rev. 16: 3.*

Nath. Homes, Doctor in Divinity, on a Pet. &c.

* That which is best, though evil, will be accounted good after

A Will Scholar is not said to be gone from the University, till he be gone *cum pannis* with his clothes, no more is he gone from the University of Etchellsfields, till he be gone *cum pannis*, not a rag of Superstition left behind. *Pag. 324. 325. viiiij. of 100*

34. Mr. H. Burton's, and Mr. S. Symphon's Declines.

This Position, That humane honest Intention may devise forms of devotion, hath brought all the Judaism, Turcism, and Papisim into the Church. Pag. 33.

These Ecclesiastical Offices, Ceremonies, and Disciplines, are set up by the Pope, and are an Appendix, or Tail of Anti-christ. Pag. 33.

Now is the promised time of the Churches Reformation in Chaitendom. Pag. 34.

Mr. H. Burton in his Sermon on Psal. 53. 7, 8.

Jan. 20. 1641.

After the first-born of Egypt were slain, the children of Israel were deliver'd, and for the chiefest of these Incendiaries, certainly the Primogenit being taken away we may well hope for a glorious deliverance. Pag. 21.

* Gods people lie under bondage of Conscience in point of *Liberty*. Secondly, In bondage of Conscience under *Ceremonies*. Thirdly, Of Conscience under *Discipline*. Fourthly, Of Conscience under *Government*. Pag. 21.

Mr. S. Symphon on Psal. 8. 15, 16. By me Kings Reign.

Let no Law hinder you, *si jus violandum*, and if Law be to be broken, it is for a Crown, and therefore for Religion. Pag. 23.

* You are set over Kingdoms, to root out, pull down, destroy and throw down, do it quickly, do it thoroughly. Pag. 24.

* That which is best, though evil, will be accounted good after Reformation, as he is counted innocent, who scapes at trial. P. 25.

Among the Jews all were in the Church that were fit to live, now must be but Saints. Pag. 25.

One thing that has hindred the Church, hath been too much respect to Antiquity. Pag. 30.

Am

Any other thing that hinders the Church, hath been a desire of Uniformity; by this, Jew and Gentile get into the Church, that they might accord together. *Uag. 44.*

Mr. Case in his Sermon on 2 Chron. 19. 6. 7. Concerning Jehosaphat's Caveat to his Judges; Breaching to a Court Martial.

You know, said he, how the *Midianites* (*see King and his Army.*) with whom you have to do, have vexed you with their wiles, and laboured to obstruct you, yet to cut us all off in our passage into the Land of Promise; that blessed Reformation, which the Parliament Constitute for, Assembly dispute for, Armies fight for, and all good Christians Pray for; Oh! therefore do you honour God in avenging your Brethren upon these *Midianites*, in doing execution on the enemies of Christ and the Kingdom.

Out of the Book called Scripture and Reason pleaded for Defensive Arms, or the whole Cause exercised about Subjects taking up of Arms; Published by divers of their learned Divines, and ordered to be Printed by the Committee of the House of Commons, April 14. 1643. Which Order is subscribed by John White.

The Doctor's Objection; *Although it be said, they intend us to burn the King's House, yet might I not as well have burnt his Person in the day of Wrath, for any offence that was committed against the Order of the Ordinance, which was a signification of the King and Common Councils.* Page 101.

Power to administer a part of it upon Necessity, which he will not administer for good, but rather for evil. And there are not many things that were altogether ours, and in our disposing before we part with them, but are still so far Ours, to use them again in our Necessity, for that turn at least. (Pag. 35.)

A Prince onely inherits what was given the first of the Nation, or others, since by consent of the people, and by written Law or Custom he must claim any power he will exercise, or else he cannot plead any right title to it, and his qualification of power admits of Increase or Decrease, as he and the people agree and consent. His power is altogether derived by Election and Consent, first and last, whence I will infer no more but as before, that therefore in Case of necessity the people may use so much of it as may suffice to save themselves from Ruine. (Pag. 39.)

The late Usurpers own'd as a Holy State set up by Almighty God.

M After Sam. Slater in a Sermon Preached at S. Edmunds Bury in Suffolk upon the 13. of Octob. 1658. Being a day set apart for Solemn Fasting and Humiliation, and seeking a blessing upon his Highness the Lord Protector. This Sermon he intitles *The Protectors Protection, or, The Pious Prince guarded by a Praying People.* In this Sermon, Pag. 57, & 58. He hath these words, *Oh! pray for your Governours, and in a more special manner, for him whom God hath made chief over you, and by his Providence called to the Supreme place of Magistracy in the Nation. God hath been pleas'd of late to make a sad breach among us, taking away from us our former Pilot, the late Renowned Protector, who when he had fought the Nations Battels, carried us throu the wilderness, preserved us from the rage and fury of our Enemies, and brought us within sight of the promised Land, gave up the Ghost, laid down his leading Staff, and his life together, with whose fall the Nation was shaken: his death covered all the faces of sober and considerate persons with paleness, and their hearts with sadness, as if Peace, Prosperity, Reformation, the Gospel, all lay drawing on, and would be buried in the same grave with him. But blessed be God, Divine Grace vouchsafed to cast an eye towards us, and to visit us*

in our low estate: there is another Pilot placed in his room; While he direct's the Course, let us fill the Sails with our Praying breath. Moses, it is true, is dead, but we have a Joshua succeeding him; let us pray that what the other happily begun, this may more happily finish, and bring the accomplishment of all your right-bred hopes: and what they said to Joshua, let us say unto his Highness, According as we bearkened unto Moses in all things, so will we hearken unto thee, only the Lord thy God be with thee, as he was with Moses. Jos. 1. 17. And pag. 60. Our Prince riseth gloriously, pray that he might not set in a cloud: Our hopes concerning him are great, pray that they may not be blasted: Thus He.

Mr. Baxter in his Five Disputations of Church-Government and Worship, in the Epistle Dedicatory to Richard Cromwel, He delivers the sense of his Party in these words.

He resembleth Richard to Solomon, and Oliver to David

Many are perswaded you have been strangely kept from participating in any of our late bloody Contentions, that God might make you a Healer of our Breaches, and employ you in that Temple-work, which David Himself might not be Honour'd with. And he adds—This would be the way to lift you highest in the Esteem and love of all Your People, and make them see that You are appointed by God to be an Healer and Restorer, and to glory in You, and to bless God for you as the Instrument of our chiefest good.—My earnest Prayers for your Highness shall be, that you may rule us as One that is raised by God, &c.

The same Mr. Baxter in his Holy Communion-worship, in the Epistle Dedicatory, or Preface to the Army, (pag. 6.) He call'd those Usurping Powers, that were then laid by, The best Governours in all the World, that have the Supremacy, whom to Resist or Depose is forbidden to Subjects on pain of Damnation, and pag. 8. He says out, Shall the best of Governours, the greatest of mercies from invulnerable? Oh how happy would the best of the Nations under heaven be, if they had the Rulers that our Ingratitude hath cast off. And pag. 48. 4. Speaking of the Usurpers (whomsoever he meant) he saith, He is bound to submit to the present Government, as set over us by God, and to obey for Conscience, and to behave himself as a loyal Subject towards them.

In the Book, Intituled, *The Marrow of Modern Divinity*, * publicly commended by Mr. Caryl, Mr. Burroughs, Mr. Strong, Mr. Sprigg, and Mr. Samuel Prittie.

* By Eulogies and Approbations Printed before the Book, which commend it to all Readers.

E *Vangelists* (in the Dialogue) being a Minister of the Gospel, doth instruct *Neophytus*, or the young Christian in these following words. *Pag. 201.* In case you be at any time, by reason of the weakness of your faith, and strength of your temptations, drawn aside, and prevailed with to transgress any of Christs Commandments, beware you do not thereupon take occasion to call Christs love to you into question, but believe as firmly that he loves you as dearly as he did before you thus transgressed: For this is a certain truth, as no good in you, or done by you, did, or can move Christ to love you the more, So no evil in you, or done by you, can move Him to love you the less, &c.

There are other things in that Book, as that
* The Law of Christ neither justifies nor condemns.
And that in the Covenant betwixt Christ and his,
there is no more for Man to do, but only to know and believe, that Christ hath done all for him.

* *Pag. 161.*
Pag. 119.

Out of Mr. Baxters Five Disput. of Right to Sacraments, *Dispute 3. Pag. 329.*

HE that hath oftentimes been Drunk may have true grace, and be in number of the godly, and *Pag. 330.* How many professors will rashly rail, and lie in their passions? How few will take well a reproof, but rather defend their sin? How many in these times, that we doubt not to be godly, have been guilty of Disobedience to their Guides, and of Schism, and doing much to the hurt of the Church? a very great sin, Peter, Lot, and 'tis like David did oft commit greater sins, And *Pag. 326, 327.* A man must be guilty of more sin than Peter was in denying, and forswearing Christ, that is notoriously ungodly.

godly, yea, then *Lot* was, who was drunk two nights together, and committed incest twice with his own daughters, and that after the miraculous destruction of *Sodom*, of his own Wife, and his own miraculous deliverance; Nay, a man that is notoriously ungodly (in the sense in hand) or un sanctified, must be a greater sinner than *Solomon* was, with his Seven hundred Wives, and his Three hundred Concubines, and gross Idolatries, when his heart was turned away from the Lord God of *Israel*, which appeared to him twice, and commanded not to go after other gods, but he kept not that which the Lord commanded.

Mr. *Baxters* Five Disputations of Church-Government and Worship, are thus Dedicated, To His Highness *Richard Lord Protector of the Commonwealth of England, Scotland, and Ireland*; The Epistle begins,

SIR,

THESE Papers are ambitious of accompanying those against Popery into your Highness presence for the Tender of their Service.

* This would be the way to lift You highest in the esteem and love of all your people, and make them see, that you are * appointed by God to be our Healer and Restorer, and to glory in you, and to bless God for You as the Instrument of our chiefest good.

Your Zeal for God will kindle in Your Subjects a Zeal for You.

Parliaments will love and honour You, Ministers will heartily pray for You, and Teach all the People to love, and honour, and obey You. I crave your Highness favourable acceptance of the tendered Service of a Faithful Subject to Your Highness,

Rich. Baxter.

In Mr. Baxters Key for Catholicks, and Epistle Dedicatory to the same Richard.

IT is onely the necessary defence of Your life, and * dignity, and the lives of all the Protestants that are under Your Protection and Government, and the Souls of men that * I desire: — You have Your Government, and we our lives, because the * Papists are not strong enough — Give not leave to every Seducer to do his worst to damne mens Souls, when You will not tolerate every Traytor to draw * Your Armies or People into * Rebellion — If You ask who it is that presumeth thus to be Your Monitor, Is it one that * rejoiceth in the present happyness of England, and * earnestly * wisheth that it were but as well with the rest of the world, and that † honoureth * all the providences of God, by which we have been brought to what we are; and he is one that * concurring in the common hopes of greater blessings yet to these Nations under * Your Government, was encouraged to do what You daily allow Your Preachers to do, and to concur with the rest in the Tenders (and some performance) of his Service — That God will make You a Ruler and Preserver of his Churches here at home, and a successful helper to his Churches abroad, is the earnest Prayer of Your Highness * faithful Subject,

Richard Baxter.

Out of the Quarrel of the Covenant delivered in three Sermons, Sept. 27. & 30. Octob. 1. 1642.
By Thomas Case, one of the Assembly of Divines.

TO murmur at the Covenant Mr. Case calls the voice of Rebellion. P. 19.
The Covenant it self he calls a pure and heavenly Ordinance. P. 21.

Out of Mr. Cate his Book of the Covenant, delivered
in three Sermons. A. D., 1643.

IS Prelacy indeed the way of Gospel-government, &c? What is it then that hath destroy'd all Gospel Order, and Government, and Worship in these Kingdoms, as in other places of the Christian World, even down to the ground, Hath it not been Prelacy? Pag. 45.

Object. But there be that will tell us, these have been the faults of the Persons and not of the Calling. Pag. 46. **Ans.** 5. Was not that Calling as bad as the Men? You may as well say so of the Papacy in Rome, for surely the Prelacy of England which we swore to extirpate, was the very same Fabrick, and Model of Ecclesiastick Regiment, that is in the Anti-Christian world; Yea, such an evil it is, that some Divines, Venerable for their great Learning, as well as for their eminent holiness, did conceive sole Episcopal Jurisdiction to be the very seat of the Beast, upon which the fifth Angel is now pouring out his Vial, which is the reason that the Men of that Kingdom gnaw their tongues for pain, and blaspheme the God of heaven. Pag. 47.

His Majesty is bound by his Coronation Oath to confirm these Laws, Quas vulgus elegerit, which the Commons shall agree upon, and present unto his Majesty. Pag. 49.

So hath Prelacy flatter'd it self, finding such a party to stand up on it's side among the rotten Lords and Commons, the debauched Gentry, and abused people of the Kingdom. — As thy sword Prelacy hath made many women Childless, many a faithful Minister peopleless, (&c.) So thy Mother Papacy shall be made childless among barlots, your Diocess's Bishopless, and your Sees Lordless, and your Places shall know you no more. Come my Brethren, I say, and fear not to take this Agag (Prelacy I mean, not the Prelates) and hew it in pieces before the Lord. Pag. 51.

None can withstand from, much less oppose this Service, but such as bear evil will to God, and would be unwilling to see the ruine and downfall of Anti-christ, which this blessed Covenant doth so evidently threaten. Pag. 63.

A fifth Motive to quicken us to this Duty, may be even the Practice of the Anti-Christian State and Kingdom; Popery hath been dextrous in propagating and spreading itself by these means — And Prelacy (that helps) hath

hath learned this Policy of it's Mother Papacy that Lions, to corroborate and raise it self to that height we have seen and suffered, by these Artifices — it being an inconsiderable number either of Ministers, or People (the Lord be merciful to us in this thing) that have had eyes to discover the Mystery of Iniquity which these men have driven. Pag. 64.

He that hath been a Malignant or Neutral let him be so no more, for I protest against every man that after his striking of this so Solemn and Sacred a Covenant with the most high God, shall dare knowingly, to persist in any of these mentioned abominations (that is, adhering to the King, &c.) he is an enemy to Jesus Christ, a Traytor to the Kingdoms, a State Murderer, and a destroyer of himself and his Posterity, and at his hands, if they miscarry, God will require the blood of all these. *Pag. 101.*

* It brings Letters of Testimonial with it, &c. The waters of this Covenant hath been a notable purgation to the Rebels there, (in Scotland) it hath been a Shibboleth to discover them, and a Sword in the hand of the Angel of the Covenant to chase or slay them.

The walls of Jericho have fallen flat before it. The Dragon of the Bishops Service-Book brake it's neck before this Ark of the Covenant. Prelacy and *Prerogative have bowed down, and given up the Ghost at it's feet; And what changes hath it wrought in the Church and State! What a Reformation hath follow'd at the heels of this Glorious Ordinance? P. 65, 66.

Epist. Dedicat.

Thousands of your Nation are preparing their Brotherly addres-
ses to pay the same debt to the whole Kingdom, now almost in as
great an exigence as ever the *Gibeonites* were when *their five Kings*
with all their united forces were within few dayes march, to take a
bloody and unnatural Revenge for their entering into Covenant with Jo-
shua onely; we beseech you account it not our distrust or jealousy,
if sometimes you hear us complaining with the *Mother of Sifera, Why*
are, their Chariots so long in coming, why stay the wheels of their Chariots?
That is, Why come not in the *Scottish Army against the King?*

Out of the Trial of Mr. Love, before the High-
Court of Justice in Westminster-Hall. Printed Aug.
1652.

Major *Huntington* in his Examination as witness against *Love*, says thus, pag. 32. I was told by Major *Alford*, that *Bains* (another witness) told them, he was very sorry he should meddle in that business, and that they would never prosper that had any thing to do with him (meaning the King) for that the sins of him and his father were so great.

Mr. *Love* told *Adams* a Witness against him, thus,

That if the *Presbyterians* were in Arms again, by the blessing of God, the *Cavaleering* party might be prevented from getting the day. Pag. 38.

Mr. *Love* in his defence says thus,

God is my witness, I never drove a Malignant design, I never carried on a Malignant Interest, I detest both; I still retain my old Covenanting Principles, from which, through the Grace of God, I will never depart, for any terror or perswasion whatsoever, &c.

I do retain as great a keeness, and shall whilest I live, and as strong an opposition against a Malignant interest, whether in Scotland, or in England, or in any part of the world, against the Nation where I live, and have to this day, as ever I did in former times.

I have all along engaged my Estate and Life in the Parliaments

Quarrel against the Forces raised by the King. I gave my All: And I did not duly deem it my duty to Preach for the Lawfulness of a Defensive War, but unless my Books and wearing apparel, I contributed all that I had in the World.

I have at this day a great sum due to me from the State, which is still kept from me, and how my life endeavoured to be taken from me. And yet for all this I repent not of what I have done; though I could from my soul wish, that the ends of that just war, had been better accomplished, &c. Pag. 67.

When I was Scholar in *Oxon* and Master of Arts (I do not speak it out of vain ostentation, but meerly to represent unto you, that what I was I am, and what I am I was) I was the first Scholar that I know of, or ever heard of in *Oxon*, who did publickly refuse in the Congregation-

gregation-house to subscribe unto those impositions, or Canons, imposed by the Arch-Bishop touching the Prelates and Common Prayers; And for which though they would not deny me my Degree, yet I was expelled the Congregation-house, never to sit as a Member among them, &c. About the beginning of the Wars between the late King and the Parliament, I was the first Minister that I knew of in England, who was accused of Preaching of Treason and Rebellion, meerly for maintaining in a Sermon in Kent at Tenerden, the lawfulness of a defensive War, * at the first breaking out and irruption of our Troubles. I, &c. That have in my measure ventur'd my All, in the same Quarrel that you were engaged in, and lifted up my hands in the same Covenant, that took sweet counsel together, and walked in fellowship one with another, &c.

Attourney Generall (Prideaux) in Pag. 102, Thus,

The Treason is in this, The Scots come in with intent to subvert the Government (meaning Cromwells) Charles Stewart to be made King, to subvert the Government, &c.

I have prayed unto God many a day, and kept many a Fast, wherein I have fought God that there might be an agreement between the King and the Scots upon the Interest of Religion, and terms of the Covenant. Pag. 125. Thus,

I die, cleaving to all those Oaths, Vows, Covenants and Protestations that were imposed by the Two Houses of Parliament, as owning them, and dying with my judgment for them; to the Protestation the Vow and Covenant, the Solemn League and Covenant. And this I tell you all, I had rather die a Covenant-keeper, than live a Covenant-breaker.

Pag. 162. Thus, I die with this perswasion, that the Presbyterian Government makes most for purity, and unity, throughout the Churches of the Saints.

Mr. Marshal in a Sermon before the House of Peers,
Octob. 28. 1646. On that Text, Psal. 8. 2.
*Out of the mouth of Babes — hast thou ordained
strength — That thou mightest still the Enemy,
&c.*

HE propounds this Quære, Wherein lies the Power which proceedeth out of the mouth of these Babes? His answer is, There are five things, which all are the fruit of the mouth, and by them these Babes have overcome the enemy and the avenger, 1. Preaching, 2. Confessing or Professing, The Name, Truth, and cause of God, and his Christ. 3. Praising, Singing out Praise &c. 4. Praying, and 5. Covenanting. Then he brings in an Objection, If these be all the weapons and strength whereby the Saints do overcome, Why do you use any other means to overcome your enemies? Why rest you not contented with this? either these are not all, or you are not Christians, nor true to your Principles; — Time was when *Preces* and *Lachrymæ*, Prayers and Tears, were all the weapons which the Church did use; but now when you have spoke all these things of the power of Preaching, and Praying, and Confessing, and Covenanting, you are glad to betake your selves to Arms, to see what they will do, to help those out, whence it's apparent, you dare not rest in these as sufficient helps.

* He makes it Lawful to do that as Men, which we are forbidden to do by the Laws of Christianity.

He forgets the 5th Commandment.

* Sweet encouragement.

To this Mr. Marshal * answers thus, we acknowledge, that as we are *Christians* (in that capacity; for as they distinguish'd the King into a *double Capacity*, so they did themselves too, into a *natural* and a *Christian capacity*, and in that Capacity, saith He) we use no other weapons than these we have told you of, these onely are proper and peculiar to us as we are *Christians*; but the weapons which we enjoy as we are *Christians*, do not deprive us of those we enjoy in the capacity as *Men*. — And we challenge in this no more than we may lawfully use, if we were * *Papists* or *Turks*, if we were *Pagans*, *Jews*, or *Indians*: we challenge not this to belong to Christianity, as peculiar to it, we have learn'd, that by the Law of *Nature* and *Nations*, men may defend themselves against unjust violence;

lence; if the Turks should invade a Countrey of Christians, they will tell him, that as they are Christians, Their *Praying* and *Professing*, and *Singing* and *Covenanting*, These Spiritual weapons out of their mouth will quell them; but as they are men, they have a liberty to defend themselves against him, *Et vim vi repellere*; Or if a Christian man were travelling upon the high way, and a Thief should demand of him, how as a Christian he could defend himself from his Enemies; He would tell him, by Faith, by Prayer, by the word of God, by weapons out of his mouth; but if the Thief assault him, and take his life or his purse, as he is a man he will use his Sword, and Christianity will sanctifie this use of his Sword to him, &c. Thus Mr. *Marshall ubi supra*, Pag. 27, 28.

And to secure his Party from fear of future vengeance, or damnation, threatened to the *Refusers* of Sovereign Authority, Rom. 13. 2. He interprets that Text, not of the damnation of Hell, but of the Sentence * of the Sovereign Power; and that they might not be frightened with the fear of that Temporal Judgment neither, He promiseth them success and victory, in the Name of Almighty God, as abovesaid.

Excellent Comparisons! between ones natural Prince (to whom he hath Sworn Allegiance) and a Turk, or a Thief.

* See Dr. Ham. of Resisting the Magistrate under colour of Religion.

Out of Mr. Calamy's Apology against Mr. Burton.

1646

For my own particular I crave leave to declare to all that shall read these Lines, what I have done to manifest my repentance; and let Master Burton then judge, whether it be a Repentance to be repented of, or no.

First, I went to *Bury*, and there made in a Sermon, a *recantation*, and *Retraction* of what I had done, in the hearing of Thousands. And this I did before the Times Turned against *Episcopacy*, not out of discontent, nor because I was disappointed of my expected Preferment at Court.

Secondly, After my coming to *London*, at the beginning of this *Parliament* I was one of those that did joyn in making *Smeathmannus*, which was the first deadly blow to *Episcopacy* in *England* of late years.

Thirdly,

Thirdly, My house was a receptacle for godly Ministers in the worst of times: here was the *Remonstrance* framed against the Prelates: here were all Meetings, I was the first that openly before a *Committee of Parliament* did defend, that our *Bishops* were not onely not an *Order* distinct from *Presbyters*, but that in Scripture a *Bishop* and *Presbyter* were all one. I blush to speak of these things, but the judicious Reader will consider how I am provoked to it, and will pardon me.

As for the *Service-Book*, let Mr. *Burton* know, that at a Meeting at my house, it was resolv'd by above a hundred Ministers, after a long debate upon divers weighty considerations, that all that could in their judgments submit to the Reading of some part of it, should be intreated for a while to continue so to do. To this our dissenting Brethren, then present, did agree, and one of them made a speech to manifest his concordance. This is enough to give any man satisfaction for the late laying of it down.

Out of Mr. Jeremiah Burroughes his Speech in Guildhall on Fryday the sixth of October, 1643.

A People they are (speaking of the *Scots*) that began to rise for their Liberties, when the generality of this people here, were ready basely to bow down their backs, and put their necks under the yoke: and had it not been that they had been willing to have endured the brunt, we had all been slaves (it is like) at this day.

Their Liberties are settled; why they, though on the other side of *Jordan*, they are not therein satisfied, to sit still, but are willing to come themselves, and come into the brunt, and hazard themselves, for the settling of their brethren in the inheritance of the Lord likewise.

What warrant have we to take up Arms to maintain Religion? that is not at present to be discussed, but only this, to satisfy and stop all their mouths with one word: Thus far none can deny it, but it is lawful to take up Arms, to maintain that Civil right we have to our Religion, and this we do; For we have not onely a right to our Religion, by the Law of God, but we have a Civil right to this our Religion, that other Christians have not had.

If it shall be said, but a great deal is done, but to little purpose all this

this while: O my brethren say not so, it is an unthankful voice, this for much hath been done, there hath been a check given to the adversary, the stream of tyranny and slavery it hath been stopped, your lives have all this while been preserved by what hath been done.

Little cause have we to be discouraged, for those we have to deal with, their spirits are base and vile; why should we fear those uncircumcised *Philistines*?

If you say, Well, but were it not better we bent all our forces to some Accommodation? To that we answer you thus: You have to deal not only with his Majesty, but with a Popish party that are about him, and what security you can ever have of your Peace, (as was worthily said before) except the Scottish Nation comes in for to fasten it, it is easie for any one to judge. I will tell you but one story about that, and because it is suitable unto you, I will therefore relate it here. It is a Story that I find in the Chronicles, that in the days of King Edward the first, King Edward lends to this City for assistance against the Lords, and the Lords lend to the City for their assistance likewise; and the Common-Council was called to supple in this place, and there stands up as the story saith a wise discrete Citizen, in the Common-Council, and makes this speech unto them: First, he acknowledges that the cause was right for the Lords, for the Kingdom; though it were against the will of the King, because the King would not then put in execution those Laws that should be, but hindered them, but yet (saith he) let me remind you of that that I have read in *Fabians Chronicle*, (it was one *George Stadley* that stood up, let me remind you of that) when there was a fight between the Lords and the King, the Lords lend for assistance to the City, the City granted their assistance, the Lords prevailed, the King was taken, and his Son a Prisoner; afterwards they were both released upon Composition, and amongst other things, this was one, that howsoever the City should be preserved, that the City should suffer nothing for what they had aided in, and this Composition was confirmed by Act of Parliament, but (saith this Citizen) what came of it? did the King forgive? No, nor forget, for afterwards all our Liberties were taken away, strangers were set over us for our Heads and Governors; the bodies and the estates of the Citizens were given away, and one misery followed after another, and so we were most miserably persecuted; and here was their Accommodation.

Have not many of you spent your blood in this Cause, yea, how many young ones in this City have lost their blood? Me thinks a pint of indignation should rise in you, to vindicate the loss of the blood of your

Servants and Children, many precious ones that might have lived many years, to have done good service for the Lord.

Know there shall come a day, wherein you shall be calling and crying to God for mercy; the success of this evenings work will be recorded against that day, when you shall cry for mercy.

*Out of Mr. Obadiah Sedgwick his speech in Guild-hall
on Friday the sixth of October 1643*

I know many objections might be made, you have done much already and the sum is great; I say no more, there is nothing great to a mind that is great, and the Cause is great, and though the Sum of money be great, yet their love is greater than all you can lay out to answer their love; And say not (grumbling) we have done often and often; I say to you as Christ said to him that asked him, How often must I forgive my brother? Why, seventy times seven times. So will I say for this publick Cause, you must do, and you must do, and yet you must do, and yet you must do, as long as there is a penny in thy purse, as long as there is strength in thy hand, as long as there is breath in thy body, you must be all Servants to Christ, and Servants to the Churches of Jesus Christ.

The Independents Conclusions from the Presbyterian Principles. Mr. John Dury's Considerations concerning the present Engagement with Mr. Bury's Imprimatur An. Dom. 1642.

The Oath of Allegiance, as you know, did bind all men as Subjects in Law, to be true and faithful to the Kings Person to his Heirs and Successors, as they were invested with the Authority which the Law did give them: nor was it ever meant by the Parliament which Enacted the Oath of Allegiance, that any should be absolutely bound to the King and

his Heirs, as they were Men, to be true and faithful to their personal Wills; but only to them and their Wills, as they had a Legal standing: that is, to the Authority conferred upon them by the consent of the People, which was settled in and under a Law, whereunto the King and his Heirs were bound for the Kingdoms good by Oath. So that the Obligations of King and Subjects are mutual, and must needs stand and fall together, according as the condition by which they are begotten is kept or broken; which is nothing else but the Law, according to which he and his Subjects agree, that he shall be their King, and they shall be his Subjects. For as you were sworn to the King, so he was sworn to you; as you were bound to be faithful to him, so he was bound to be faithful to his trust; nor is he your Liege further than he is faithful thereto; if then he be found unfaithful to his trust, you are *ipso facto* absolved from your Allegiance unto him; and if, according to Law, he receives not his Authority, you are not in Law his Subjects at all. Now the just and natural foundation of all Laws, is the Reason of the body of every Nation in their Parliament, which hath the sole right to propose and chuse the Laws by which they will be ruled. Where it hath been (as I suppose) a perpetual custom in this Nation, for the Commons at all times to ask and propose the making of Laws; and for the Lords and King to give their consent thereunto: the Lords as the *Judges* in cases of transgression, and the King as the Executor and publick Trustee for the administration of the common good and wealth thereby; for in a Kingdom there is a Common-wealth, as the metaphysical substance of the Being thereof; for which all things are to be done by King and Lords, as the publick servants thereof; and Ministers not Masters of State therein; if the King then should set himself wilfully to be above this Reason of the Nation, which is the only Original of the Law, and refuse obstinately the Laws which they shall chuse to be ruled by, he puts himself *ipso facto* out of the capacity of being a King any more unto them; and if this can be made out to have been the way wherein the late King set himself, and that it was the design of the house of Lords, to uphold and enable him to follow that way, it is evident, that so far as he did by that means actually un-King himself, as to this Nation, so far also they that assisted him in that design, did un-Lord themselves in the same thereof; and if this was the guilt of the House of Lords, by other practices and proceedings more than by an indifference and compliance with the *Illegal* innovation, to help the King to such a power, I know not what to answer for them.

It is then undeniable that the third Article of that National Covenant, was never meant by those that made it, or that took it, to be oppo-

sute to the sense of the Oath of Allegiance, but altogether agreeable thereunto. What then the meaning of that Article is, must needs also be the true sense of the Oath of Allegiance. That Article then doth oblige you to preserve the Rights and Privileges of the Parliament, and the Liberties of the Kingdom in your Calling, absolutely and without any limitation; but as for the Kings Person and Authority, it doth oblige you only thereunto conditionally, and with a limitation; *Namely, in the preservation and defence of the true Religion and Liberties of this Kingdom.* If then the King did not give to the Representatives of the Nation that assurance which was satisfactory and necessary that their Religion and Liberties should be preserved, none of his Subjects were bound either by their Allegiance or Covenant, to defend his Person and the Authority which was conferred upon him. The Oath of Allegiance therefore was bottomed upon the Laws which the Representatives of the Nation in Parliament had chosen to be observed concerning their Religion and the Liberties of the Kingdom: which he refractorily either calling off, or seeming to yield unto, in such a way that no result could be given him, that he would keep what he yielded unto: the Parliament did actually lay him aside, and voted, that no more Addresses should be made unto him, from which time forward he was no more an object of your Oath of Allegiance, but to be look'd upon as a private man: and your Oath by which you were engaged to be true and faithful to the Law, by which the Religion and Liberty of the Kingdom was to be preserved, did still remain in force: which if it may be the true substantial sense of the present Engagement, which you think is contradictory to this Oath, and to the National Covenant, then you are to look well to it, that you be not mistaken; for to an indifferent eye, it may be thought so far from being opposite to the true sense of either, that it may be rather a confirmation of the ground, for which both the Oath of Allegiance, and the third Article of the National Covenant, was then binding.

And then also this I am confident of, to be able to let you see further, that although you may think that the effect of this Engagement is materially contrary to some intention which you had in the third Article of the Covenant; yet that by the Act of the Engagement, you are so far from breaking your Covenant, that except you take, and observe it faithfully, you will not only materially, but formally break that very Article of the Covenant, for which you scruple the taking of the Engagement.

For the words must be taken in the sense which they can directly bear, and which do impart the main end for which the Covenant was taken; for the main end of this very Article whereof you make a scruple, was evidently

dently to preserve the Parliament and Common-wealth for it self, and (if need so required) also without the King.

Now this is that which the Engagement doth directly also require; for which cause I say, that by vertue of this very promise, you are bound to take the present Engagement; and if you take it not, that you make your self a transgressor of that very Article which you pretend to keep; for if you refuse to be true and faithful to the Common-wealth as it is now established, you do what in you lyeth to make the remaining Knights of Parliament, and the beginnings of our settlement void; which though at first it was not intended to be without a King, yet it was clearly presupposed in the Article it self, as possible to be without him, and consequently, that although he should not be, yet that the Common-wealth by the Rights of Parliament and the Liberties of the Nation should be preserved, which is all that now is sought for by the Engagement.

Where you may take notice, that although you and I as private men, ought not to make our selves judges of the rights which superiors pretend to have, in and to their places; yet that they are not without a Judicature over them in those places, for the subordinate Officers belonging to a State, are bound to judge of the rights of those that are over them; both by which they stand in their places of Supremacy, and by which they proceed in their actions toward Subjects, lest they be made the instruments of Arbitrary power and tyranny, and then also the law-making power, which in all Nations resides by the Law of Nature in the convention of the Representatives of the whole body of the people (whether it be made up of the heads of families, or of chosen Deputies, who are intrusted with a delegated power from all the rest) doth make or unmake Rights, in all places and persons within it self; as it from time to time doth see cause.

HAVING thus surveyed the dangerous Positions and Principles of the Presbyterians and their brethren, that it may be evident to the world that the enemies of our Church are equally enemies to our Monarchy, it will not be amiss to lay down some of the Principles of the Papists & the Hobbsians. In which not to multiply citations, we will for one of the first of these take rather *White*, who is counted most moderate of them, in his Book intituled *the Grounds of Obedience & Government*; & for the next Mr. *Hobbs* himself, in his Books, one called *Leviathan* & the other *de Cive* which he so magnifies, that he affirms that part of Philosophy to which the handling of the Elements of Government & Civil Societies belongs, is no older than that Book.

Of

Of the dispossession of a Supreme former Governour, and of his Right, by Mr. White, a Romanist, pag. 132. &c. in his Grounds of Obedience, &c.

NOW, our Question supposeth the Governour not to have come to that extremity; but, either to have been good or innocent: or that it is doubtful whether his exiles deserved expulsion: or, at least, if they did deserve it of themselves, yet the circumstances were not fitting for it: but the expulsion happened either by the invasion of a stranger, or the ambition of a subject, or some popular headless tumult; for these three ways a Magistrate comes, forcibly and unjustly, to be outed of his power.

And first, if the Magistrate have truly deserved to be dispossessed, or it be rationally doubted that he hath deserved it, and he be actually out of possession: In the former case it is certain the Subject hath no obligation on to hazard for his restitution, but rather to hinder it: For, since it is the common good that both the Magistrate and the Subject are to aim at; and clearly, out of what is expressed, it is the common harm to admit a gain of such a Magistrate, every one, to his power, is bound to resist him.

The next case is, if he be innocent, & wrongfully depos'd, may let us add, one who had governed well, and deserved much of the Common-wealth: yet he is totally dispossessed; and, so, that it is plain, in these circumstances, it were better for the common good to stay as they are; than to venture the restoring him, because of the publick hazard. It is clear, in this case, there is comparison between the general good of the Common-wealth, on the one side, and the particular of this man or family on the other. Let us then put the case on his part; and see if he be generous, if he hath settled in his heart that every single man ought to prefer the common Interest before his particular safety, profit, or honour; if he be fit for a Governour that is, one that is to espouse the common good as his own individual; what he will, in honour and conscience, resolve: whether he be not obliged absolutely to renounce all right and claim to Government; and, if he does not, he be not worse than an Infidel? For, if he that hath no care of his Domesticks, be reputed so; with how much more reason he that is ready to plunge a whole Nation in blood, for his own Interest?

Let us call the accounts on the other side; and see, that the Subject's

aim ought to be the publick Peace, and quiet enjoyment of their lives and interests: It will appear that, if he be bound to renounce his claim, they cannot be oblig'd to maintain it: and besides, that they are willfully blind, if, where the whole concerns of themselves, their wives and children, lie at stake, they will venture all for an aerial fancy, without regard to the end of Government, publick peace; merely for the means, this mans Government, without whom the end may be obtain'd. It cannot therefore be rational on either side; for a dispossessed Governour to be restor'd with hazard.

But, the capital in this matter is, that truly there is no justice on either the Magistrates or Peoples side, to bind to the restoring him: both these depending on the promise made, and the force of the promise being none, since the ground of it is changed. For, the substance of the promise made to a Magistrate, is to obey him as a Magistrate, that is, as far as is fitting for the Common-wealth and peace; he being nothing but the instrument of the common good: Now, take away that fitness for the Common-wealth, and that which gave strength to the promise is gone, and the promise it self is no more a promise, nor can any obligation arise from it. Who knows not, that the promise of any man depends on his intention, his intention on his knowledge, his knowledge reacheth no farther than his consideration and present memory when he maketh the promise? So that, in nature, a promise reacheth only to presupposed and thought on circumstances: and who, when he sweareth to a Magistrate, expecteth to see him dispossessed and turned off?

So that this is manifest, a Magistrate actually dispossessed hath no right to be restored, nor the Subject any obligation to seek to restore, but oppose him. For, what is man, or rather mankind (for so we have styled a nation) better than a herd of sheep or oxen, if it be to be owned, like them, by masters? What difference is there between their Masters selling them to the Butcher, and obliging them to venture their lives and livelihoods for his private interest? We know it is natural, that the part should venture for the whole; but that the whole should venture the loss of it self to save the part, I cannot understand. The Governour is the highest and noblest part, yet but a part; the People is the whole, the End, (though not by office, yet by worth and dignity) the Master and Lord, for whom those who are Lords by office, are to be vested and devested in Lordship, when it is necessary for the common good. Who thinks otherwise, deserves not the name of a man.

Of a Supreme Governour dispossessed, pag. 147.

&c. Mr. Whites Grounds of Obedience, &c.

When the structure of the Common-wealth is dissolved, that is, disjoynted from him, then any who hath suffered wrong in the fore-declared manner may be party against him and proceed as if there were no Common-wealth; by the Law, which, in a Wilderness, warranteth us to kill a Tyger or Robber that seeketh to kill us, not pretending Law for our action, but that it is manlike and rational. Neither ought it to be called punishment that is done against a dispossessed Magistrate, but rather revenge, or some other name that includeth no order to Law.

We must proceed upon other principles, that is, the foresaid and main basis of our discourse, that the common good ought to be the rule of the Magistrates Title, and the Subjects Obedience.

Out of which this followeth, that when ever (considering all things) the common good is clearly on the possessors side, then the dispossessed hath no claim. Neither ought we expect till we have assurance, that it will not be better for the subject if the late owner (after great dangers) gaineth his former power: For, first, this it self is uncertain; secondly, the success of endeavours to restore him must be hazardous; thirdly, many and great mischiefs, during the time of the attempt, are altogether unavoidable; and all this to be ballanced against those uncertain hopes. Nor, again, must we expect that the wills of all the Subjects concur actually to the acceptance of the new Governour: For that is either impossible, or of so long expectation, as to ruine all by dissensions and jealousies in the mean time: Nay, the vulgar sort are so easily led by fancy, that they understand not the common good, nor what they should wish.

But you may demand, how shall it be known when the common good holdeth it self on the possessor's hand? I answer, we must first see who are the common whole wellfare is to be preferred before private interests. And presently it appeareth that, dividing the whole people into Governours and governed, the governed part is the Publick, to whose good the Governours are to direct their pains: And that these are they that spend their lives in seeking their own profits, either by improving the Land, or in Arts and Handicrafts: Whence, it follows, when their good stands on the possessors side, then clearly he begins to gain right and power; and this is plain to be, when the Merchant, the Husbandman, and Tradesman, with their appendices, are in an undisturbed practice of their functions, and begin to be afraid of change upon the noise of an invasion.

This

This resolution could not be doubted, were it not that one might object, that what is said seems true, abstracting from Circumstances; but it ought to be considered, that such men see nothing but the outward appearances of what passes in humane negotiations, and so there may many circumstances lie hidden from them, which would make them think or wish otherwise if they knew them: As for example, home-discontents and foreign Conspiracies; which it understood, would make these honest men prefer a War, after which there is to follow a peace far exceeding the present quiet, and such a one as deserves the intervening disturbance and damages.

And indeed, I allow these men understand not such mysteries of State, nor penetrate the value of the hazard: But, if they do not, why are they not also exempted from engaging on those motives? and then the rest of the Commonwealth will be but so many private men, who must follow the common. Again, if they think themselves well, they manifestly consent to the present Government, and therefore cut off the Title of the dispossessed Governor. Besides, who can answer they shall be better by the return of the dispossessed party? Surely by common presumption, the gainer is like to defend them better than he who lost it.

But what if an open Enemy should come, could or ought the Subjects joyn against him with their new Magistrate? If not, the whole publick must perish: If they may, then the case is the same against their old Magistrate; since his Right stood upon the common peace, and that is transferred from him to his rival by the Title of quiet possession.

The Authority of Lawyers insufficient in this Question.

NO Laws made by the power or agreement of men, can judge betwixt Subject and Sovereign, in dispute of the common good and Government; but only the Tribunals of God and Nature, or Divinity and the science of Politicks: And therefore, the Maximes of Law have no force in these Questions; Now if Princes lose their pretences by the force of Nature, it is ridiculous for private men to build hopes upon rotten titles of ages long passed, upon weak Maximes of Law; after Nature, by her Revolutions, hath cast all Law and moral Acts and Agreements.

Now

Now as the malignity and poyson of these anti-monarchical assertions render this Author a very unfit Prescriber of political Principles and rules of Government and Subjection to the rest of mankind; so circumstance of their writing and publication (they being published when Cromwell was in possession of the Government, and the King dispossessed, and in banishment) makes them look so like a publick dissuasion of the People to endeavor the restauration of his Majesty (who by his Principles ought to have renounced his title to the Government) that we leave it to the World to judge whether such a man, unless he repent and renounce these wicked assertions, be worthy of his Majesties protection, being restored to that Government, to which he affirms, that the Subjects ought not to endeavor to restore their Prince, being once (though never so unjustly) dispossessed.

*Out of Bishop Bramhall's Book against Mr. Hobbs,
call'd, the Catching of the Leviathan.*

Hobbs his **T**HE Obligation of a Subject to the Sovereign, lasts no longer, Lev. p. 114. ball, p. 517.

Lev. When in a War, foreign or intestine Enemies get a final victory, so as (the Forces of the Commonwealth keeping the Field no longer,) there is no protection of Subjects in their Loyalty, then is the Commonwealth dissolved, and every man at liberty to protect himself by such courses as his discretion shall suggest to him, p. 517.

Lev. 190. He that hath no obligation to his former Sovereign but that of an ordinary Subject, hath liberty to submit to a Conqueror, when the means of this Life is within the guards and garrisons of his Enemy for it is then that he hath no longer protection from him. And concludeth, that their Total Submission is as lawful as a Contribution, p. 518.

Lev. 137. That they who live under the protection of a Conqueror, openly are understood to submit to his Government: And that in the Act of receiving protection openly, and not renouncing it openly, they do oblige themselves to obey the Laws of their Protector, to which, in receiving Protection, they have assented, p. 518.

If the Commonwealth come into the Power of its Enemies, so that they cannot be resisted, he who had the Sovereignty before is understood to have lost it, *Pag. 17.*

*Hob's de Cive.
C. 7. § 18.*

Security is the end for which men make themselves subject to others: which if he enjoy not, his Subjection ceaseth, and he looseth not Right to Defend himself at his own Discretion. Neither is any man understood to have bound himself to any thing, or to have relinquished his Right over all things before his own Security be provided for. *Pag. 513.*

C. 1. Ch. 6. § 3.

It is manifest they do against Conscience, and with the Eternal Damnation of their Subjects, who do not cause such Doctrine, and such Worship to be Exhibited to them as they themselves do Believe to conduce to their Salvation, or tolerate the contrary to be taught and Exhibited. *P. 514.*

Gl. C. 2. § 18.

No man is bound by his Pacts whatsoever they be, not to resist him who bringeth upon him Death, or Wounds, or any Bodily Damage. *P. 514.*

Gl. C. 13. § 5.

Seeing no man is bound to impossibilities, they who are to suffer Corporal Damage, and are not constant enough to endure it, are not obliged to suffer it: And more fully---

Le p. 112.

In Case a great many men together have Rebelled, or committed some other Capital Crime for which every one of them expecteth Death, Whether have not they the Liberty to join together, and Assist and Defend one another? Certainly they have; for they do but Defend their Lives, which the Guilty as well as the Innocent may do: Their was indeed injustice in their first breach of Duty, their bearing Arms subsequent to it, though to maintain what they have done, is no unjust Act. *P. 514.*

F I N I S.

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